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# BUDDHA'S TEACHINGS

BEING THE

## Sutta-Nīpāta or Discourse-Collection

EDITED IN THE ORIGINAL PALI TEXT  
WITH AN ENGLISH VERSION FACING IT

BY

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Πάντα γίγνῃσι καὶ πάντα κοίβῃσι καὶ πάντα τὸ μηδέν  
πάντα γὰρ ἐξ ἀλόγων ἐστὶ τὰ γινόμενα. — GLYCON

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Further Dialogues of the Buddha Translated from the Pālī of the Majjhima-Nikāya, by Lord Chalmers, G.C.B. Vol. 1, 1926 vol. 2, 1927 London, Oxford University Press

PRAEPOSITO SOCIISQUE  
ORIENTALIBUS  
TROPHAEA





## PREFACE

SOME time ago, when reading the Sutta-Nipāta, I was led to the conclusion that, while all verse when translated should receive a metrical rendering, it was particularly desirable to make the attempt here, so as to emphasize in English the historically significant varieties of versification found in the Pāli. In 1928 Professor Lanman suggested that, with a Pāli text on the opposite page (as in the Loeb Classics), my metrical experiment should find a place in the Harvard Oriental Series. This volume is the outcome of his suggestion.

My Pāli text has been based on Fausboll's *editio princeps* of 1885 and on the 'new edition' of 1913 for the Pāli Text Society (by Andersen and Helmer Smith),—as modified by the subsequent P.T.S. editions of the Commentary on the Sutta-Nipāta (Paramatthajotikā II) and of the canonical Niddesa. The conclusion borne in on me was that, apart from minor matters and a very few real divergences of readings, the text of the Sutta-Nipāta (thanks to this distinguished *paramparā* of Danish scholars) was practically now a *textus receptus*, and that, in a volume which is primarily intended for English readers, it was unnecessary to discuss various readings which Pāli scholars can readily investigate in the authorities quoted above. Where I have differed, I have aimed at the restoration, not at the conjectural emendation, of the text.

Nor, in the matter of interpretation of the text, have I thought it desirable to cumber the translation with polemic notes or with a record of others' renderings. I have therefore confined myself to an examination (in the *Introduction*) into the literary evolution of the Sutta-Nipāta, so far as it can be traced to-day, and will let the version speak for itself as a commentary no less than as a rendering.

My conclusion is that, while its materials are by no means all of equal antiquity, there is no older *book* in Buddhist literature than the Sutta-Nīpāta, and no earlier corpus of primitive Buddhist doctrine than it contains

While the presence of the Pāli on the opposite page forbids exuberance in translation, the limitations of metre (and I have sought to make the English follow roughly the Pāli scheme of versification) make it no easy matter—even without rhyme—to compress terse Pāli into a relatively modest compass in English  
*Ignoscent experta*

PETERHOUSE,

18 *February* 1931

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## INTRODUCTION

### I

THE Pāli Canon, as it has come down to us, is divided into three Pitakas (or 'baskets'), viz

- I Vinaya-p°,—containing the detailed Rule with which (in a simpler form) Gotama's bhikkhus (or 'Almsmen') began their corporate life
- II Sutta-p°,—containing (subsequent) discourses and dialogues, embodying doctrinal Buddhism
- III Abhidhamma-p°,—containing (still later) scholastic expositions of the Sutta-pitaka

The Sutta-Nipāta, which is here translated, contains an ancient, probably the most ancient, part of the Sutta-pitaka. It belongs to that portion of the Sutta-pitaka which is named the Khuddaka Nikāya, or 'collection of short' treatises (as distinct from the four long Nikāyas,—called Dīgha, Majjhima, Samyutta, and Anguttara)

Of the five Vaggas (or 'books') of the present Sutta-Nipāta, the fifth stands out from its fellows by reason of its purposeful unity. While the Uraga, Mahā, Cūla, and Atthaka Vaggas consist each of a collection of independent and unconnected poems (sometimes interspersed with prose) called *Suttas*, the Pārāyana aims at a dramatic synthesis. Its prologue and epilogue serve as a setting to the sixteen Questions which elicit Gotama's gradual exposition of the saving 'Way Across',—an exposition which collectively is styled a homily (dhamma-pariyāya) in the prose preface to verse 1124 (cf v 1130) and is classified as simply a 'suttanta' (not a Vagga, or 'book' of many suttas) at Paramatthajotikā, II 163

Uncertainty still attaches to the sense in which the word 'Sutta' was used in primitive Buddhism. Originally meaning 'a thread', the word has come to denote prose narratives or dialogues concerning the *dhamma*, such as those which, in (e.g.) the Dīgha and Majjhima Nikāyas, characterize the great Sutta-Pitaka,—in contradistinction to the contents of the Vinaya and Abhidhamma Pitakas. But this was not the case from the outset. Thus, (a) in the Vinaya (II 95), we find 'Sutta' specifically applied to the canonical Pātimokkha —'Ubhayāni assa Pātimokkhāni vitthārena svāgatāni honti *suttato* anuvyañjanaso' ('to him have been handed down accurately and in full both Pātimokkhas, Sutta by Sutta and in extenso') (b) At the end of the canonical Sutta Vibhanga's exposition of the Pātimokkha (Vin IV 351), there occur the words 'Ettakam tassa Bhagavato *sutta-gatam sutta-pariyāpannam* anvad-dhamāsam uddesam āgacchati' ('thus much of the Lord's words, as handed



down in Suttas and as embodied in Suttas, comes in course of recitation once a fortnight') And (c) at Vinaya, II 96-7 there is a condemnation of any 'dhamma-kathika', or professed reciter of the Dhamma (not of the Vinaya alone, it will incidentally be noted), who has failed to master not only the Pātimokkha *Suttas* but also the *Sutta-Vibhanga* commentary thereon ('tassa Suttam āgatam, no Sutta-vibhango', or—a *fortiori*—'tassa n' eva Suttam āgatam no Sutta-vibhango')

While the foregoing quotations prove the use of the term 'Sutta' to include the disciplinary regulations of the young Community, I am not aware of the term being applied in the Canon to isolated apophthegms, which formed the kernel of Gotama's doctrinal teachings. It may well be, I suggest, that the title of 'Sutta' (primarily meaning 'thread' or 'string', cf. *Sumangala Vilāsinī*, I 18) was reserved from the outset for any consecutive *thread* of argument or narration (whether of Rule or of Doctrine) continuously *strung* together and coherent.<sup>1</sup>

## II

The compilation of the Pāli Canon must have been spread over centuries, and have employed successive generations of ecclesiastical authors and editors before the present Tī-pitaka was finally evolved. No credence can be extended to the orthodox Buddhist belief that the whole Pāli Canon—at least in essentials—was settled in its present form at the First Council (which was held immediately after Gotama's death in (?) 483 B C). Originally, there were no 'scriptures', only memories of individual utterances by Gotama, and perhaps by his chief lieutenants,—memories like those which, some five and a half centuries later, formed the basic material of the Christian synoptics. Indeed, it cannot safely be assumed that, *in its present form*, any given 'book' of the Canon dates back to before Asoka's Council held at Patna in (perhaps) 240 B C.

Composition of course preceded compilation, the date (if ascertainable) of the compilation of a canonical 'book' as a whole does not determine the date of composition of its constituents,—which latter may well be more ancient, in whole or part, than the synthetic book into which they have been incorporated.

<sup>1</sup> At *Sumangala Vilāsinī*, I 23, Buddhaghosa defines 'sutta' as denoting 'the two (Sutta-) Vibhanga, the Niddesa, the Khandhakas and Parivāra (of the Vinaya Pīṭaka), the Mangala, Ratana, Nālaka, and Tuvāṭaka Suttas in the Sutta-Nipāta, together with all other utterances of the Tathāgata which are styled Suttas'.

He adds, that all those Suttas which contain both prose and verse are also classified as 'geyya'.

It will be noted, and is (I think) significant, that the list starts with the ancient *Commentaries* on (a) the Vinaya and (b) the Sutta-Nipāta's earliest elements.

In support of the belief now generally accepted that the Pāli Canon was evolved from common material, there is the evidence afforded not only by the constant repetition throughout the great Nikāyas of 'stock passages' (which were as convenient for Eastern recitation as they are wearisome to a Western reader) but also by the frequent incorporation of the same composition, title and all, in more than one canonical book. To take a simple instance from the Sutta-Nipāta —the Sela and Vāsettha Suttas of our Mahā-vagga recur verbatim under the same titles in the Majjhima Nikāya. Also, the Metta Sutta of our Uruga Vagga, and the Ratana and (Mahā-) Mangala Suttas of our Cūla-vagga, reappear bodily in the canonical Khuddaka Pāṭha. Numerous also are the instances of individual stanzas of the Sutta-Nipāta recurring elsewhere in the Canon,—e.g. verses 45 and 46 are found also in the Majjhima Nikāya (III 154), and in the Vinaya (I 350), as well as in the Dhammapada (vv 328-9).

A special light, however, is thrown on the evolution of our Sutta-Nipāta by the inclusion in the Canon of its ancient commentary, called Niddesa (or 'exposition'). Now, this canonical Niddesa is a commentary not on the whole of our 'Sutta-Nipāta' (which it does not name *as such*) but only on its concluding Vaggas (Atthaka and Pārāyana) and on the Khaggavisāna (or 'rhinoceros') Sutta of the Uruga Vagga. The canonical Niddesa, therefore, leaves untouched (i) the whole of the Mahā and Cūla Vaggas, and (ii) eleven out of twelve Suttas of the Uruga Vagga, i.e. it wholly ignores the Sutta-Nipāta's corporate title and two-thirds of its existing contents.

But the Canonical Niddesa is not the sole external authority for the relative age of our Sutta-Nipāta. Further direct (and corroborative) evidence is furnished by the following references to our Sutta-Nipāta in other canonical books, such as the Vinaya and the Samyutta and Anguttara Nikāyas,—references, it will be observed, which are specifically restricted to those two Vaggas with which the Niddesa deals. Thus

- (i) Sn 844 is quoted at Samyutta Nikāya, III 9 and 12 —Vuttam idam Bhagavatā Atthaka-vaggike Māgandiya-paṇhe 'Okam pahāya kayirā ti'
- (ii) Sn 1038 is quoted at Samyutta Nikāya, II 47 —Vuttam idam Pārāyane Ajita-paṇhe 'Ye ca mārisati'
- (iii) Sn 1042 is quoted at Anguttara Nikāya, III 399 —Vuttam idam Bhagavatā Pārāyane Metteyya-paṇhe 'Yo ubh' ante accagā ti'
- (iv) Sn 1048 is quoted at Anguttara Nikāya, I 133 and II 45 —Idaṃ ca pana me tam sandhāya bhāsitaṃ Pārāyane Punṇaka-paṇhe 'Samkhāya brūmīti'
- (v) Sn 1106-7 is quoted at Anguttara Nikāya, I 134 —Idaṃ ca pana me tam sandhāya bhāsitaṃ Pārāyane Udaya-paṇhe 'Pahānam pabbhedanam'

- (vi) At Vinaya, I 196<sup>1</sup>, Sona, being asked by Gotama to show what he knew of the Dhamma, recited the whole contents of the Atthaka Vagga —Sabbhān' eva Atthaka-vaggikāni sarena abhāsi

Hence it may be concluded that, at the date of its composition, the existing Niddesa covered as a commentary the whole of the then existing 'Sutta-Nipāta', and that, after the composition of the Niddesa commentary, but before the Pāli Canon was fixed, further material was incorporated with the Pārāyana, the Atthaka Vagga, and the Khaggavisāna Sutta to make up the final Sutta-Nipāta as it has come down to us in the Canon. Thus the Pārāyana, the Atthaka Vagga, and the Khaggavisāna are older, as a compilation, not only than the canonical Niddesa which comments on them, but also than (those portions of) the Vinaya and of the two Nikāyas which specifically cite them

### III

But, as has been noted *supra*, authorship precedes editorial compilation, and the ascertained stages of growth of a compiled 'book' by no means settle the relative date of composition of its contents, a question for the solution of which internal evidence must be invoked, for what it is worth

Internal evidence may be linguistic, metrical, or doctrinal

Mainly on linguistic grounds, Fausboll (in his Introduction to his translation of the Sutta-Nipāta in vol. x of the *Sacred Books of the East*) originally considered 'the greater part of the Mahāvagga and nearly the whole of the Atthaka-vagga' as very old', arriving at this conclusion from two reasons, first from the language, and secondly from the contents (the latter perhaps not on sufficient grounds). As regards language, 'we not only find here (he said in 1880) what we meet with in other Pāli poetry, the fuller Vedic forms of nouns and verbs in the plural but also unusual (sometimes old) forms<sup>2</sup> and words. Sometimes we meet also with difficult and irregular constructions, and very condensed expressions. All this (he urged) proves, I think, that these parts of the book are much older than the Suttas in which the language is not only fluent, but of which some verses are even singularly melodious'

In 1885, however, in the preface to his *editio princeps* of the Pāli text of the Sutta-Nipāta, Fausboll modified the foregoing view,—solely on external

<sup>1</sup> Repeated at Udāna V 6, with the specific amplification that Sona recited (or 'intoned') 'all the sixteen' Atthakavaggika Suttas

In the Pāli Text Society's *Journal* for 1896, and in the *Journal Asiatique* for May 1915, will be found important articles by the late Professor Rhys Davids and by M. Sylvain Lévi respectively, in which the Sona episode is traced beyond the Pāli Canon into Buddhist Sanskrit, Chinese, and Tibetan. A common error of these later translations is the confusion of attha (= eight) with attha (= welfare)

<sup>2</sup> I have adopted a suggestion of Professor Lanman that in (e g) verse 29 usabhor iva represents, by wholly regular sandhi, the old nominative termination usabhos. Cf. thambhor iva in v 214, sāsapor iva in v 631, hamsor iva in v 1134, and cf. also vuttur esā in vv 81 and 480

evidence 'I ought (he said in 1885) to have added' (sc to the Mahā and Atthaka Vaggas) 'the Pārāyana Vagga That my then (1880) expressed opinion holds good about the two last-mentioned at least' (sc the Atthaka Vagga and the Pārāyana), seems to me to be evident from there being a commentary on them, called Niddesa, which has been incorporated in the Buddhist canon and from their having been quoted' (as Trenckner had pointed out) 'in the Nikāyas and in the Vinaya-pitaka'

This frank shifting of linguistic judgement in deference to non-linguistic evidence tends to support Max Muller's general opinion (in his 1880 Introduction to the Dhammapada at p xix of vol x of the *SBE*) —'Nor is the language, whether Sanskrit or Pāli, a safe guide for fixing dates This branch of critical scholarship requires to be cultivated far more extensively and accurately before true scholars would venture to fix the date of a Sanskrit or Pāli text on the strength of linguistic evidence alone'

To pass from language to metre, anustubh ślokas—represented in my translation by blank verse of five accents—constitute a relatively easy metre and thus would naturally be employed, in later recensions, to pad out old tristubh material, which is metrically more difficult to write Take for example the Atthaka Vagga, or 'Book of the Octads',—so called because in four of its initial Suttas (Nos 2–5) there are *eight* stanzas<sup>1</sup> Though these four eponymous Suttas are all tristubh 'octads', they are now preceded by a Kāma Sutta of only six stanzas, in anustubh ślokas, which manifestly forms a late preface to the 'Atthaka' Vagga as a re-edited whole So, too, in the Sāriputta Sutta (No 16) of the same Vagga, the equally edifying ślokas, Nos 955–62, suggest an editorial preamble to the vigorous tristubhs with which the Atthaka Vagga ends In the Mahāvagga also, the tristubh verse No 728 persists in the Dvayatānupassanā Sutta as an oasis amid scholastic accretions So, also, the Pārāyana now consists, as regards nearly three quarters of its contents, of mixed prose and anustubh ślokas, which together form as it were a matrix in which are imbedded tristubhs obviously earlier than the interstitial matter surrounding them

Instances might be multiplied to support the working hypothesis which I venture to advance for the Sutta-Nipāta, that, while all its prose is late, the longer the metrical line the later is the composition likely to have been It would, however, be straining this working hypothesis unduly to argue that, though in the Pāli Canon tristubhs are most probably ancient, *therefore* all anustubh ślokas are necessarily, and in all cases, of late date, for both metres go back to the Rg-veda<sup>2</sup>

<sup>1</sup> The Uraga Vagga is named after its initial Uraga Sutta

<sup>2</sup> Charpentier has shown (Die Suparnasage, p 204 *et seqq*) that the tristubh is normally used for dialogue in the Vedic hymns and in early narrative poetry, including the Jātaka

The Pārāyana, which perhaps contains the oldest material in the Sutta-Nipāta and is quoted by name four times in the Nikāyas, calls for special comment. Although the Pārāyana now forms a literary unity, it is made up of divers materials, new and old. Evidently new is

- (a) the not wholly relevant prologue, dealing with the curse on Bāvari (?=Babylonian), and
- (b) the epilogue,—except the tristubhs (vv 1133-4 and 1142-6) which would seem to have been originally a sequel to Pīṅgiya's Question and to have been amplified subsequently so as to round off the composite Pārāyana.

As regards its sixteen 'Questions', each is in form a separate dialogue dealing with a separate element of Buddhist doctrine, but not all suggest one and the same date of composition. If, tentatively, a metrical test be applied, the tristubhs of the five Questions 3 to 7 (Punnaka's to Nanda's), and of the three Questions 9, 11, and 12 (Todeyya's, Jatukanni's, and Bhadrāvudha's), would rank as the earlier elements (and, personally, I think such a conclusion probable),—the remaining 'Questions' having been inserted later, when the earliest matter was being supplemented.

Further, there is the direct historical evidence of Asoka's Bhābrū (or Second Bairāt) Rock Edict, which Vincent Smith (*Asoka*, 3rd edition, 1920) would date from Asoka's 13th regnal year, i.e. 257 B.C. As this early Edict cites among seven passages from the Canon at least three from the Sutta-Nipāta (viz the Muni-sutta (I 12), the Nālaka-sutta (III 11), and the Sāriputta-sutta (IV 16)), there is thus historical evidence for the existence of these Sutta-Nipāta texts before the Patna Council (? 240 B.C.)

The conclusions indicated by the foregoing observations may be summarized as follows

- (i) The Pārāyana, the Atthaka Vagga, and the Khaggavisāna Sutta are the earliest elements of our present canonical Sutta-Nipāta.
- (ii) These earliest elements preceded in date not only their canonical commentary (the Niddesa) but also those portions (at least) of the Vinaya and of the Samyutta and Anguttara Nikāyas which specifically quote them.
- (iii) The date of compilation by Vaggas, which is later than the date of composition of Suttas, does not necessarily fix the date either of original composition, or of later transformations, of Suttas.
- (iv) Metrically, tristubhs suggest the oldest (as prose suggests the latest) elements of our Sutta-Nipāta which, as a composite whole, cannot be dated with any certainty earlier than the final compilation of the Canon.

## IV

In accord with the foregoing, internal, linguistic and metrical conclusions, are the following considerations—the first based on the primitive connotation of the word ‘buddha’, and the second on the unvarnished presentment in the Sutta-Nipāta of events which later on were overlaid by the exuberance of Oriental fantasy

(i) Whilst the title of ‘Sambuddha’ (or more fully ‘Bhagavā Araham Sammā-sambuddho’) is restricted to him whom we call ‘the Buddha’ (or to his apocryphal seven—later twenty-five—forerunners of other æons), and whilst the uncompounded form ‘buddha’ throughout the Canon usually has the same denotation, there are in the Sutta-Nipāta some half-dozen instances of its use in a more extended sense so as to embrace ‘catusacca-buddhā ariyapuggalā’ (Pj II 374), i.e. ‘the Noble ones who are alive to the Four Truths’ of Buddhism. These instances of the plural use of buddhā in the Sutta-Nipāta occur, it will be found, in trustubh stanzas, indicated above as the oldest material of this book, and it seems *a priori* probable that what was in Buddhism at first a title open to all bhikkhus of highest ‘comprehension’ or ‘enlightenment’ (cf. verse 386 d), came later to be confined to the Founder alone

(ii) As against the lavish marvels and wonders which, even in canonical writings (e.g. Majjhima Nikāya, Sutta No. 123), embroider the accounts of Gotama’s birth and departure from home, it is with a sense of relief that in the Sutta-Nipāta we find an absence of Nativity prodigies and (in the first two Suttas of the Mahāvagga) a wholesome austerity in the primitive record of his renunciation and of his ascetic quest of Peace. In the Sutta-Nipāta he is simply a well-born Sakyan who left house and home for the higher life and nearly starved himself to death by the implacable rigours of his self-mortifications

(iii) Notable, too, is the absence from the Sutta-Nipāta of any mention of bhikkhunīs, or Almswomen, in connexion with the Buddhist sangha or community. It may be that this silence (if not, indeed, accidental) reveals a primitive stage in which there existed Almsmen without Almswomen,—a stage earlier than the accepted account of Gotama’s (eventual) admission of women to his community at the instance of his aunt, Mahā-pajāpatī.<sup>1</sup> At all events the Sutta-Nipāta restricts itself to Almsmen alone

(iv) In the Royal Asiatic Society’s Journal for 1898 I advanced the view that the title of ‘Tathāgata’ indicated one who had won through to the truth (tatha). I point out here that this title—given in v. 236 (as usually) to the Buddha—is, in vv. 237–8, extended (in identical terms) to the dhamma and

<sup>1</sup> See Miss Horner’s *Women under primitive Buddhism*, Routledge, 1930

From Gotama I pass to Augustine of Hippo a thousand years later,—restricting myself here too to the latter's autobiographical records, as marshalled with authority by Dom Cuthbert Butler in his *Western Mysticism*. The *Confessions*, observes the learned Abbot of Downside, are 'the portrayal of an emergence from intellectual error and from moral disorder' by a process 'for the most part intellectual in idea and in language, sometimes being frankly Plotinian' 'Western mystics (he adds) commonly represent Contemplation' (the older term for mysticism, restored by Dom Cuthbert Butler) 'as attained to by and in absorption in prayer, but for Augustine it seems to have been primarily an intellectual process—informed, indeed, by intense religious warmth, but still primarily intellectual'

It is after and beyond the 'remote preparation by purgation' that the Christian aspirant proceeds to the Augustinian counterpart of the Buddhist *jhānas*, viz. the proximate preparation for Contemplation by the processes called 'Recollection' and 'Introversion'. Here 'Recollection' is taken in its primary sense of gathering together and concentrating the mind, it consists—and this is the essential link with the *jhānas*—first in the effort to banish from the mind all images and thoughts of external things, all sense-perceptions and thoughts of 'creatures', then the reasoning processes of the intellect are silenced, and by this exercise of abstraction a solitude is produced wherein the soul may operate in its most spiritual faculties. This shutting off of all internal things from the mind, and emptying it of distracting thoughts, which is the object of 'Recollection', is the prelude to that entering of the mind into itself that is effected by 'Introversion', which is a concentration of the mind on its own highest or deepest part.

With ultimate outlook we are not here concerned. We are not concerned with Gotama's claim to be able both to recall his own previous existences and to foretell the future lot of his fellow creatures; nor on the other hand are we concerned with St. Augustine's claim to have seen God *in actu trepidantis aspectus*. Our sole concern here is not with the vision of a Promised Land but only with the climb up Pisgah's slopes by stages so similar as to approximate to identity.

C.

SUTTA-NIPĀTA  
TEXT AND TRANSLATION

(Throughout this volume, Pāli citations are  
from the Pāli Text Society's publications.)



## I. URAGAVAGGA

## 1. URAGASUTTA

1. Yo uppatitam vineti kodham,[1]  
 visataṃ sappavisam va osadhehi,  
 so bhikkhu jahāti orapāram,  
 urago jinnam iva tacam purānam.
2. Yo rāgam udacchidā asesam[2]  
 bhisapuppham va saroruham vigayha,  
 so bhikkhu jahāti . . . .
3. Yo taṇham udacchidā asesam[3]  
 saritam sīghasaram visosayitvā,  
 so bhikkhu . . . .
4. Yo mānam udabbadhī asesam[4]  
 nalasetum va sudubbalam mahogho,  
 so bhikkhu . . . .
5. Yo nājjhagamā bhavesu sāram[5]  
 vicinam puppham iva udumbaresu,  
 so bhikkhu . . . .
6. Yass' antarato na santi kopā[6]  
 itubhavābhavatañ ca vītivatto,  
 so bhikkhu . . . .
7. Yassa vitakkā vidhūpitā[7]  
 ajjhattam suvikappitā asesā,  
 so bhikkhu . . . .
8. Yo nāccasārī na paccasārī[8]  
 sabbam accagamā imam papañcam,  
 so bhikkhu . . . .
9. Yo nāccasārī na paccasārī[9]  
 'sabbam vitatham idan' ti ñatvā loke,  
 so bhikkhu . . . .
10. Yo nāccasārī na paccasārī[10]  
 'sabbam vitatham idan' ti vītallobo,  
 so bhikkhu . . . .

## BOOK I. THE SNAKE BOOK

## Sutta 1. Snakes

As snakes slough outworn skins, [1]  
 an Almsman sheds belief  
 in this or after- worlds,  
 —who curbs his wrath (as herbs  
 quell vipers' poisoned bite);

—who passion extirpates, [2]  
 (as divers by the root  
 pluck out the lotus plant);

—who cravings extirpates [3]  
 by drying up their flow;

—who sweeps away conceit, [4]  
 as floods a bridge of reeds;

—who looks for bliss in lives [5]  
 to come, as little as  
 for flow'rs on fig-tree boughs;

—whose heart no rancour holds; [6]  
 who heeds no 'future state';

—whose ev'ry theme of thought [7]  
 has through the furnace passed  
 to ordered discipline;

—who hurries not nor lags, [8]  
 because he's through this maze;

—who hurries not nor lags, [9]  
 because he knows this world  
 'has no reality';

—who hurries not nor lags, [10]  
 being from wants now freed,  
 because the world around  
 'has no reality';

11. Yo nāccasārī na paccasārī [11]  
 ‘sabbam vitatham idan’ ti vītarāgo,  
 so bhikkhu . . . .
12. Yo nāccasārī na paccasārī [12]  
 ‘sabbam vitatham idan’ ti vītadoso,  
 so bhikkhu . . . .
- 
13. Yo nāccasārī na paccasārī [13]  
 ‘sabbam vitatham idan’ ti vītamoho,  
 so bhikkhu . . . .
14. Yassānusayā na santi keci, [14]  
 mūlā akusalā samūhatāse,  
 so bhikkhu . . . .
15. Yassa darathajā na santi keci [15]  
 oram āgamanāya paccayāse,  
 so bhikkhu . . . .
16. Yassa vanathajā na santi keci [16]  
 vinnibandhāya bhavāya hetukappā,  
 so bhikkhu . . . .
17. Yo nīvarane pahāya pañca [17]  
 añgho tinnakathamkatho visallo,  
 so bhikkhu jahāti orapāram  
 urago jinnam iva tacam purāṇam.

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## 2. DHANIYASUTTA

1. Pakkodano duddhakhīro ’ham asmi (*iti Dhanīyo gopo*) [18]  
 anutīre Mahiyā samānavāso;  
 channā kuti, āhito gñi.  
 Atha ce patthayasi, pavassa, deva

—who hurries not nor lags,  
being from passion freed,  
because the world around  
‘has no reality’; [11]

—who hurries not nor lags,  
being from blemish freed,  
because the world around  
‘has no reality’; [12]

—who hurries not nor lags,  
being from error freed,  
because the world around  
‘has no reality’; [13]

—whose mind admits no warp;  
whose wrongful growths are stubbed; [14]

—who has no fever’d schemes  
for getting back to earth; [15]

—who has no undergrowths  
to tie him to rebirth; [16]

—who, having shed the five  
inward impediments,  
abides unharried, sure,  
and free from rankling barbs. [17]

## Sutta 2. Dhaniya, The Rich Herdsman

*Dhaniya*: My food is dressed; my kine  
are milked; by Māhī’s banks  
my folk and I abide;  
my fire is lit; my roof  
will keep the weather out.  
—So, an the heavens will,  
the storm may burst amain. [18]

2. Akkodhano vigatakhīlo 'ham asmi      (*iti Bhagavā*) [19]  
 anutīre Mahiy' ekarattivāso;  
 vivaṭṭā kuṭi, nibbuto gini.  
 Atha ce patthayasī, pavassa, deva.
3. Antīhakamakasā na vijjare      (*iti Dhamyo goṇo*) [20]  
 kacche rūlhatine caranti gāvo  
 vuṭṭhum pi saheyyum āgataṃ.  
 Atha ce . . . .
4. Baddhā hi bhisī susamkhatā,      (*iti Bhagavā*) [21]  
 tinṇo pāragato vineyya oghaṃ;  
 attho bhisiyā na vijjati.  
 Atha ce . . . .
5. Gopī mama assavā alolā      (*iti Dhamyo goṇo*) [22]  
 dīgharattam samvāsīyā manāpā;  
 tassā na sunāmi kiñci pāpam.  
 Atha ce . . . .
6. Cittam mama assavam vimuttaṃ      (*iti Bhagavā*) [23]  
 dīgharattaṃ paribhāvitam sudantaṃ;  
 pāpam pana me na vijjati.  
 Atha ce . . . .
7. Attavetanabhato 'ham asmi      (*iti Dhamyo goṇo*) [24]  
 puttā ca me samānīyā arogā;  
 tesam na sunāmi kiñci pāpaṃ.  
 Atha ce . . . .

*The Lord:* My mood is blest; my mind  
is tilled; by Máhi's banks  
one night I stay; my Fires  
are quenched; my Roof yawns wide.  
—So, an the heavens will,  
the storm may burst amain.

[19]

*Dhaniya.* No gnats, no gad-flies here!  
Amid the fen's lush grass  
my cattle roam at large;  
they're proof against the rain!  
—So, an the heavens will,  
the storm may burst amain.

[20]

*The Lord.* I framed a well-wrought Raft,  
which bore me o'er the Flood;  
I need no further rafts.  
—So, an the heavens will,  
the storm may burst amain.

[21]

*Dhaniya:* A staunch and loyal dame  
have I, by many years  
of comradeship endeared,  
of whom I hear naught wrong.  
—So, an the heavens will,  
the storm may burst amain.

[22]

*The Lord:* A staunch, enfranchised heart  
have I, by many years  
of discipline subdued;  
in me naught wrong persists.  
—So, an the heavens will,  
the storm may burst amain.

[23]

*Dhaniya:* No hireling's livelihood  
is mine;—I keep myself.  
Round me are stalwart sons,  
of whom I hear naught wrong.  
—So, an the heavens will,  
the storm may burst amain.

[24]

8. Nāham bhatako 'smi kassaci (iti Bhagavā) [25]  
 nibbittthena carāmi sabbaloke;  
 attho bhatiyā na vijjati.  
 Atha ce . . . .
9. Atthi vasā, atthi dhenupā, (iti Dhanyo gopo) [26]  
 godharaniyo, paveniyo pi atthi,  
 usabho pi gavampatī ca atthi.  
 Atha ce . . . .
10. Na 'tthi vasā, na 'tthi dhenupā, (iti Bhagavā) [27]  
 godharaniyo, paveniyo pi na 'tthi;  
 usabho pi gavampatīdha na 'tthi.  
 Atha ce . . . .
11. Khilā nikhātā asampavedhī, (iti Dhanyo gopo) [28]  
 dāmā muñjamayā navā susanthānā;  
 na hi sakkhinti dhenupā pi chettum.  
 Atha ce . . . .
12. Usabhor iva chetvā bandhanāni, (iti Bhagavā) [29]  
 nāgo pūtilatam va dālayitvā,  
 nāham puna upessam gabbhaseyyam.  
 Atha ce patthayasī, pavassa, deva.

- 
13. Ninnañ ca thalañ ca pūrayanto [30]  
 mahāmegho pāvassī tāvad eva.  
 Sutvā devassa vassato  
 imam attham Dhanyo abhāsatha:
14. 'Lābhā vata no anappakā, [31]  
 ye mayam Bhagavantam addasāma!  
 Saranam tañ upema, cakkhuma!  
 Satthā no hohi tuvam, mahāmuni!

*The Lord:* I serve no man for hire;  
with what I 'gained' I range  
the world, nor need a wage.  
—So, an the heavens will,  
the storm may burst amain. [25]

*Dhamya:* Both cows and sucking calves  
have I, with cows in calf  
and heifers ripe to breed,  
and o'er my kine a bull.  
—So, an the heavens will,  
the storm may burst amain. [26]

*The Lord:* No cows nor sucking calves  
have I, no cows in calf,  
no heifers ripe to breed,  
nor bull to rule my kine.  
—So, an the heavens will,  
the storm may burst amain. [27]

*Dhamya:* Stout pales surround my byres;  
new ropes secure my kine;  
not e'en a calf gets through.  
—So, an the heavens will,  
the storm may burst amain. [28]

*The Lord* Breaking my Bonds in twain,  
—with strength as of a bull,  
or elephant that snaps  
a creeper—nevermore  
shall I conception know!  
—So, an the heavens will,  
the storm may burst amain. [29]

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Here, flooding hill and dale, [30]  
down poured the rain; and, as  
he heard it, Dhamya  
thus hailed these happenings.—

*Dhamya:* Great gain is ours to view  
the Lord. We come, O seer,  
for refuge unto thee;  
be thou our teacher, sage! [31]



15. Gopī ca ahañ ca assavā [32]  
 brahmacariyam Sugate carāmase;  
 jātimaranassa pārāgā  
 dukkhass' antakarā bhavāmase!'

16. Nandati puttehi puttīmā; (iti Māro pāpimā) [33]  
 gomiko gohi tath' eva nandati,  
 upadhī hi narassa nandanā;  
 na hi so nandati yo nirūpadhi.

17. Socati puttehi puttīmā; (iti Bhagavā) [34]  
 gomiko gohi tath' eva socati;  
 upadhī hi narassa socanā;  
 na hi so socati yo nirūpadhi.

### 3. KHAGGAVISĀNASUTTA

1. Sabbesu bhūtesu nidhāya dandam [35]  
 avihethayam aññataram pi tesam  
 na puttam iccheyya kuto sahāyañ;  
 eko care khaggavisānakappo.
- 2 Samsaggajātassa bhavanti snehā, [36]  
 sneh' anvayam dukkham idam pahoti;  
 ādīnavam snehajaṃ pekkhamāno  
 eko care khaggavisānakappo
3. Mitte suhajje anukampamāno [37]  
 hāpeti atthañ patibaddhacitto;  
 etam bhayañ santhave pekkhamāno  
 eko care . . . .
- 4 Vamso visālo va yathā visatto [38]  
 puttesu dāresu ca yā apekā;  
 vaṃsākalīro va asajjamāno  
 eko care . . . .

Fain would my dame and I,  
follow the Blessed One,  
till, birth and death o'erpast,  
we make an end of Ills.

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[32]

*Māra:* Upon his sons is based  
a father's joy,—as on  
his herds their owner's joy.  
For, man is based on joys,  
nor has he any joy  
whose life depends on naught.

[33]

*The Lord.* Upon his sons is based  
a father's woe,—as on  
his herds their owner's woe.  
But woes assail not him  
whose life depends on Naught.

[34]

### Sutta 3. The Rhinoceros

Hurt naught that lives; do harm  
to none; yearn not for sons  
or friends; but live—as lives  
th' rhinoceros—alone!

[35]

Alone! Companionships  
breed fondness; fondness leads  
to Ills as consequence;  
so mark where fondness ends!

[36]

Go forth alone! To live  
for friends and comrades means  
your own weal sacrificed;  
—beware acquaintances!

[37]

Alone! A man absorbed  
in wife and child is like  
a tree with tangled boughs.  
Copy the bamboo-shoot,  
—which grows up straight and free.

[38]

5. Migo araññamhū yathā abandho  
yen' icchakam gacchatī gocarāya,  
viññū naro seritam pekkhamāno  
eko care . . . . [39]
6. Āmantanā hotī sahāyamajjhe  
vāse thāne gamane cārikāya;  
anabhijjhītam seritam pekkhamāno  
eko care . . . . [40]
7. Khiddā ratī hotī sahāyamajjhe,  
puttesu ca vipulam hotī pemaṃ,  
piyavippayogam vijugucchamāno  
eko care . . . . [41]
8. Cātuddiso appatigho ca hotī  
santussamāno itarītarena,  
parissayānaṃ sahītā achambhī  
eko care . . . . [42]
9. Dussangahā pabbajitā pi eke,  
atho gahatthā gharam āvasantā;  
appossukko paraputtesu hutvā  
eko care . . . . [43]
10. Oropayitvā gihivyañjanāni,  
samsīnapatto yathā kovilāro,  
chetvāna vīro ghibandhanāni  
eko care . . . . [44]
11. Sace labhetha nipakam sahāyaṃ  
saddhimcaram sādhuvihārī' dhīram,  
abhibhuyya sabbāni parissayāni,  
careyya ten' attamano satimā. [45]
12. No ce labhetha nipakam sahāyam  
saddhimcaram sādhuvihārī' dhīram,  
rājā va rattham vijitam pahāya  
eko care . . . . [46]

Alone! As wild things—free  
to range the woodlands—browse  
at pleasure where they will,  
the sage seeks liberty.

[39]

Alone! For, fellows give  
a man no peace,—in hall,  
on walks, or tours for alms.  
No liberty dwells there.

[40]

Alone! Though fellowship  
bring mirth, and children joy,  
beware the severance  
affection's ties entail.

[41]

Alone! To all the world  
—north, south, and east and west—  
be kindly; take what comes;  
brave perils manfully.

[42]

Alone! Grumbling is rife  
with homeless Almsmen, as  
in worldlings' homes —Fret not  
o'er sons of other men.

[43]

Alone! As trees shed leaves,  
discard the layman's garb  
and sever dauntlessly  
all ties to house and home.

[44]

Alone! If fortune grant  
a trusty, staunch, true friend,  
with him brave dangers, cleave  
to him,—with mindfulness.

[45]

If fortune grant thee no  
such friend, then, like a king  
who quits a conquered realm,  
go forth and live—alone.

[46]

13. Addhā pasarāsaṃ sahāyasampadam;  
setthā samā sevītabbā sahāyā;  
ete aladdhā anavajjabhojī  
eko care . . . . [47]
14. Disvā suvaṇṇassa pabhassarāṇi  
kammāraputtēna sunīttitāṇi  
saṃghaṭṭamānāṇi duve bhujasmim,  
eko care . . . . [48]
15. 'Evaṃ dutiyena sahā mam' assa  
vācābhilāpo abhisajjanā vā,'—  
etaṃ bhayaṃ āyatim pekkhamāno  
eko care . . . . [49]
16. Kāmā hi citrā madhurā manoramā  
virūparūpena mathenti cittaṃ;  
ādinavam kāmagunesu disvā  
eko care . . . [50]
17. 'Iti ca gando ca upaddavo ca  
rogo ca sallaṇi ca bhayaṇi ca m' etaṃ,'—  
etaṃ bhayaṃ kāmagunesu disvā,  
eko care . . . . [51]
18. Sītaṇi ca unhaṇi ca, khudam, pipāsam,  
vātātape damsasīrimsape ca,  
sabbāni p'etāni abhisambhavitvā,  
eko care . . . . [52]
19. Nāgo va yūthāṇi vivajjayitvā  
saṇjātakhandho padumī ulāro  
yathābhirantam vihare araṇṇe,  
eko care . . . . [53]
20. Atthāna' taṃ saṃgaṇakāratassa  
yaṃ phassaye sāmāyikam vimuttim.  
Ādiccabandhussa vaco nisamma,  
eko care . . . . [54]

Prize comradeship! Choose out  
equals, or better men.  
But, if such fail, lead thou  
a blameless life—alone.

[47]

Alone! A lesson learn  
from bangles richly wrought,  
which clash and jangle if  
one wrist wears two at once;

[48]

Alone! In company  
a squabble may arise  
or angry jar; reflect  
what troubles thus may come.

[49]

With varied winsome charm  
pleasures seduce the heart;  
their menace recognize  
—and go thy way alone.

[50]

View pleasure as the plague,  
as virus fraught with doom,  
as fever's deadly dart;  
—and go thy way alone.

[51]

Alone! Brave cold and heat,  
thirst, hunger, wind and sun,  
mosquitos, gnats, and snakes;  
o'ercome them one and all.

[52]

As some huge elephant,  
fair as the lotus, quits  
the herd to dwell where'er  
he will,—go forth alone.

[53]

No boon-companion wins  
Release, e'en for a time.  
Go forth alone,—as he,  
the Sun's great kinsman, taught.

[54]

21. Dittthivisūkāṇi upātivatto [55]  
 patto niyāmam patiladdhamaggo  
 'uppannañāno 'mhi anaññaneyyo',  
 eko care . . . .
22. Nilolupo nikkuho nippipāso [56]  
 nimmakkho niddhantakasāvamoho  
 nirāsayo sabbaloke bhavitvā,  
 ekō care . . . .
23. Pāpam sahāyam parivajjayetha [57]  
 anatthadassim visame nivittham,  
 sayam na seve pasutam pamattam;  
 eko care . . . .
24. Bahussutaṃ dhammadharam bhajetha [58]  
 muttam ulāraṃ paṭibhānavantam;  
 aññāya atthāṇi, vineyya kankham,  
 eko care . . . .
25. Khuddam ratim kāmasukhaṃ ca loka [59]  
 analankarivā anapekkhamāno,  
 vibhūsanatthānā virato, saccavādī,  
 eko care . . . .
26. Puttaṇi ca dāram pitaraṇi ca mātaram [60]  
 dhanāni dhaññāni ca bandhavāni ca  
 hitvāna kāmāni yathodhukāni,  
 eko care . . . .
27. 'Sango eso, parittam ettha sokhyam, [61]  
 appassādo, dukkham ettha bhīyyo,  
 galo eso' iti ñatvā mutimā,  
 eko care . . . .
28. Sandālayitvāna samyojanāni [62]  
 jālam va bhetvā sahi' ambucārī,  
 aggāva daddham anivattamāno,  
 eko care . . . .

Above hypotheses,  
in certitude assured,  
tread thou the Way alone,  
to claim full insight won  
and pupilage outgrown. [55]

Alone! *Sans* wants, deceit,  
hopes, jealousy! Unsmirched  
by fond illusions! Tied  
to naught the world can show! [56]

Go forth alone! Discard  
evil associates [57]  
who prompt no good, whose bent  
is wrong. Avoid all such  
as chop and change, or flag

Go forth alone. Secure [58]  
a friend of garnered lore,  
of shining parts and worth,  
to teach thee where Weal dwells  
and clear thy mind of doubts.

Alone! Leave jollity, [59]  
pleasure and mundane joys;  
avoid display; speak truth.

Alone! Quit wife and child; [60]  
quit parents, wealth and gear,  
and kinsfolk,—all life's joys.

Go forth alone! Be sure [61]  
pleasure 's a chain, brief bliss,  
short rapture, long-drawn woe,  
a baited hook for fools.

Alone! Thy fetters burst, [62]  
—as fish the net, be like  
the forest fires which ne'er  
revisit burnt-out scenes.



29. Okkhittacakkhu, na ca pādalolo, [63]  
guttindriyo, rakkhutamānasāno,  
anavassuto, aparidayhamāno,  
eko care . . . .
30. Ohārayitvā gihivyañjanāni, [64]  
samchinnapatto yathā pārīchatto,  
kāṣāyavattho abhinikkhamitvā,  
eko care . . . .
31. Rasesu gedham akaram, alolo, [65]  
anaññāposī, sapadānacārī,  
kule kule appatibaddhacitto,  
eko care . . . .
32. Pahāya pañc' āvaranāni cetaso [66]  
upakkilese vyapanujja sabbe,  
anissito, chetvā sinehadosaṃ,  
eko care . . . .
33. Vipitthikatvāna sukhaṃ dukhaṃ ca [67]  
pubbe va ca somanassadomanassam,  
laddhān' upekkham samatham visuddham,  
eko care . . . .
34. Āraddhaviriyo paramatthapattiyā, [68]  
alīnacitto, akusītavutti,  
dalhanikkamo thāmabalūpapanno,  
eko care . . . .
35. Patisallānam jhānam ariñcamāno, [69]  
dhammesu niccam anudhammacārī,  
ādinavaṃ sammāsītā bhavesu,  
eko care . . . .
36. Tanhakkhayam patthayaṃ appamatto [70]  
anelamūgo sutavā satimā  
saṃkhātadhammo niyato padhānavā,  
eko care . . . .

Alone! With downcast eyes,  
not loitering, keep watch  
o'er ev'ry faculty;  
keep thoughts in leash; let naught  
invade, let naught inflame [63]

Alone! As trees shed leaves,  
discard the layman's garb,  
and, clad in orange robes,  
relinquish house and home. [64]

Alone! Let dainty fare  
seduce thee not. With none  
to keep besides thyself,  
seek alms from door to door,  
making no favourites. [65]

Alone! Divest thyself  
of all Five Hindrances;  
banish the Lesser Faults;  
shed likes and dislikes; live  
th' emancipated life. [66]

Alone! Leave weal and woe,  
leave whilom joys and griefs;  
ensue the holy calm  
of poised indifference. [67]

Alone! Strive hard to win  
the goal of goals,—with heart  
unfetter'd, strenuous,  
stout, persevering, staunch [68]

Alone! To lonely thought  
and reverie hold fast;  
in all thy mental states  
the Doctrine keep, alive  
to transmigration's doom. [69]

Alone! Toil on to quench  
cravings by watchfulness,  
by lore, by mindfulness,  
by Doctrine's mastery,  
by certitude, and grip. [70]

37. Sīho va saddesu asantasanto, [71]  
vāto va jālamhi asajjamāno,  
padumam va toyena alippamāno,  
eko care . . .
38. Sīho yathā dāthabali pasayha [72]  
rājā migānam abhūbhuyyacārī,  
sevetha pantāni senāsanāni,  
eko care . . .
39. Mettaṃ upekkham karunam vimuttiṃ [73]  
āsevamāno muditaṃ ca kāle,  
sabbena lokena avirujjhamāno,  
eko care . .
40. Rāgaṃ ca dosaṃ ca pahāya moham, [74]  
sandālayitvāna samyojanāni,  
asantasam jīvitasamkhamayamhi,  
eko care . .
- 41 'Bhajanti sevanti ca kāranatthā, [75]  
nikkāranā dullabhā ajja mittā,  
attatthapaññā asucī manussā,'—  
eko care khaggavisānakappo.

#### 4. KASIBHĀRADVĀJASUTTA

Evam me sutam Ekam samayam Bhagavā Magadhesu viharatī Dakkhinā-girisīm Ekanālāyam brāhmanagāme Tena kho pana samayena Kasibhāradvājassa brāhmanassa pañcamattāni nangalasatāni payuttāni honti vappakāle. Atha kho Bhagavā, pubbanhasamayam nivāsetvā pattacivaram ādāya, yena Kasibhāradvājassa brāhmanassa kammanto ten' upasamkamī Tena kho pana samayena Kasibhāradvājassa brāhmanassa parivesanā vattati Atha kho Bhagavā yena parivesanā ten' upasamkamī, upasamkamitvā ekamantam atthāsī Addasā kho Kasibhāradvājo brāhmano Bhagavantam pindāya thitam, disvāna Bhagavantam etad avoca Aham kho, samana, kasāmi ca vapāmi ca, kasitvā ca vapitvā ca bhuñjāmi, tvam pi, samaṇa, kasassu ca vapassu ca, kasitvā ca vapitvā ca bhuñjassūti

Alone! Be undismayed  
 (as lions are) by sounds,  
 uncaged as whistling wind,  
 unspotted by the world  
 as lotus by the wave. [71]

Alone! Dwell far aloof,  
 —as, after spring and kill,  
 the strong-fanged king of beasts  
 seeks out a distant lair. [72]

Alone! In season due  
 practise goodwill, and poise,  
 pity, and kindness,  
 thereby to win Release,  
 unthwarted by the world. [73]

Alone! Oust passion, hate,  
 illusion! Burst all bonds!  
 Face death intrepidly! [74]

Alone! Self-seeking sways  
 friends nowadays,—few bring  
 disinterested hearts.  
 Mankind is foul, but quick  
 to compass private ends. [75]

#### Sutta 4. *Bhāradvāja, the Franklin*

Thus have I heard Once the Lord was living among the Magadha folk at Dakkhinā-giri in the brahmin village of Eka-Nālā, at a time when the brahmin Kasi-Bhāradvāja's five hundred ploughs were harnessed for the sowing In the morning early, duly robed and bowl in hand, the Lord went to where the brahmin was busy, at an hour when a meal was forward, and stood there to one side Observing him standing there for alms, the brahmin said:—Before I eat, I plough and sow, anchorite, and you too should plough and sow before you eat

Aham pi kho, brāhmaṇa, kasāmi ca vapāmi ca, kasitvā ca vapitvā ca bhuñjāmīti

Na kho pana mayaṃ passāma bhoto Gotamassa yugam vā nangalam vā phālam vā pācanam vā balivadde vā; atha ca pana bhavam Gotamo evaṃ āha: Aham pi kho, brāhmaṇa, kasāmi ca vapāmi ca, kasitvā ca vapitvā ca bhuñjāmīti.

Atha kho Kasibhāradvājo brāhmaṇo Bhagavantam gāthāya ajjhabhāsī:

1. Kassako patijānāsi, na ca passāma te kasim. [76]  
Kasim no pucchito brūhi yathā jānemu te kasim

2. Saddhā bījam, tapo vutthi, paññā me yuganangalam, [77]  
hīri isā, mano yottam, satī me phālapācanam.

3. Kāyagutto, vacīgutto, āhāre udare yato, [78]  
saccam karomī niddānam, soraccam me pamocanam.

4. Viriyam me dhuradhorayham, yogakkhemādhivāhanam [79]  
gacchatī anivattantam, yattha gantvā na socatī.

5. Evam esā kasī katthā, sā hotī amatapphalā; [80]  
etam kasim kasitvāna sabbadukkhā pamuccatīti.

Atha kho Kasibhāradvājo brāhmaṇo mahatīyā kamsapātīyā pāyāsam vaḍḍhetvā Bhagavato upanāmesi: Bhuñjatu bhavam Gotamo pāyāsam, kassako bhavam, yam hi bhavam Gotamo amatapphalam kasim kasatīti

6. Gāthābhigītā me abhojaneyyam; [81]  
sampassatā, brāhmaṇa, n' esa dhammo;  
gāthābhigītā panudanti buddhā.  
Dhamme satī, brāhmaṇa, vuttir esā.

7. Aññena ca kevalīnam mahesim [82]  
khīnāsavā kakkucavūpasantā  
annena pānena upatthahassu;  
khettaṃ hi tam puññapekhasa hotīti.

Atha kassa cāham, bho Gotama, imaṃ pāyāsam dammīti?

Na kho 'haṃ taṃ, brāhmaṇa, passāmi sadevake loke samārake sabrahmake sassamanabrāhmaṇīyā pajāya sadevamanussāya yassa so pāyāso bhutto sammāpariñāmaṃ gaccheyya aññātra Tathāgataṃ vā Tathāgatasāvakassa

I too, brahmin, do plough and do sow before I eat.

We fail, however, to see the worthy Gotama's yoke, or plough, or ploughshare, or goad, or ox-team,—albeit he asserts that he ploughs and sows before he eats.

Thereupon, the brahmin addressed the Lord in this stanza:

You claim to be a tiller, though we see [76]  
none of your tillage. Tell us how you till;  
for of your tilling we would fain hear more.

*The Lord.* My seed is faith; austerity of life [77]  
my rain; wisdom my yoke and plough; my pole  
is fear to err,—with thought to strap the yoke,  
and mindfulness for ploughshare and the goad.

Watchful o'er word and deed, and temperate [78]  
in diet, I make insight weed my crop,  
nor rest till final bliss is harvested.

Effort is my stout ox, which turns not back [79]  
at headlands,—straight to Peace he bears me on,  
to that last bourne where anguish is no more.

Thus have I tilled, with Deathlessness for crop. [80]  
And whoso tills as I, is freed from Ills.

Hereon, the brahmin served up milk-rice on a great bronze dish and offered it to the Lord, saying—Eat this, Gotama; a tiller indeed art thou, in that thou tillest a crop that is Deathless.

*The Lord.* I take no chanter's fee. [81]  
—Seers countenance it not;  
th' Enlighten'd scout such fees;  
and while this Doctrine lasts,  
this practice must hold good.

Provide with other fare [82]  
a sage of holy calm,  
consummate, Cankerless;  
merit to reap,—sow *there*.

To whom then am I to give this, Gotama?

Brahmin, in the whole wide world of gods, Māras, and Brahmās, I see no one among anchorites and brahmins, gods and men, who could digest this food except a Truth-finder or the disciple of a Truth-finder. So either throw

vā. Tena hi tvam, brāhmaṇa, tam pāyāsam appaharite vā chaddehi appānake vā udaeke opilāpehi

Atha kho Kasibhāradvājo brāhmaṇo tam pāyāsam appānake udaeke opilāpesi. Atha kho so pāyāso udaeke pakkhitto ciccitāyati cīcīcīcīyati sandhūpāyati sampadhūpāyati Seyyathāpi nāma phālo divasasantatto udaeke pakkhitto ciccitāyati cīcīcīcīyati sandhūpāyati sampadhūpāyati, evam eva so pāyāso udaeke pakkhitto ciccitāyati . . sampadhūpāyati Atha kho Kasibhāradvājo brāhmaṇo samviggo lomahatthajāto yena Bhagavā ten' upasamkamī, upasamkamitvā Bhagavato pādesu sirasā nīpatitvā Bhagavantam etad avoca. Abhikkantam, bho Gotama; abhikkantam, bho Gotama! Seyyathāpi, bho Gotama, nikkujjītam vā ukkujjeyya, paticchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya 'cakkhumanto rūpāni dakkhīntīti',—evam evam bhotā Gotamena anekapariyāyena dhammo pakāsito Esāham bhavantam Gotamam saranam gacchāmi dhammañ ca bhikkhusamghañ ca, labheyyāham bhoto Gotamassa santike pabbajjam, labheyyam upasampadan ti. Alattha kho Kasī-Bhāradvājo brāhmaṇo Bhagavato santike pabbajjam, alattha upasampadam Acirūpasampanno kho pan' āyasmā Bhāradvājo eko vūpakattho appamatto ātāpi pahitatto viharanto na-cirass' eva yass' atthāya kulaputtā samma-d-eva agārasmā anagāriyam pabbajanti tad anuttaram brahmacariya-pariyosānam ditthe va dhamme sayam abhiññā sacchikatvā upasampajja vihāsi; 'khīnā jātī, vusītam brahmacariyam, katam karāniyam, nāparam itthattāyati' abbhaññāsi. Aññātaro ca kho pan' āyasmā Bhāradvājo arahatam ahosi.

## 5. CUNDASUTTA

1. Pucchāmi Munim pahūtapaññam (*iti Cundo kammāraḍḍutto*) [83]

Buddham dhammassāmum vītatanham  
dīpaduttamam sārathīnam pavaram:  
Katī loke samanā? Tad ingha brūhi.

2. Caturō samanā; na pañcam' atthi. (*Cundāti Bhagavā*) [84]  
Te te āvikaromi sakkhiputtho:  
—Maggajīno, Maggadesako ca,  
Magge jīvati, yo ca Maggadūsī.

it away where little grass grows, or else fling it into water where there are no living creatures.

Thereupon, into water where there were no living creatures the brahmin flung that milk-rice,—which hissed and sputtered, smoked and steamed, just like a ploughshare that has lain broiling in the sun

Aghast, and with every hair on his body standing erect, the brahmin went over to the Lord, and, bowing his head at the Lord's feet, cried —Wonderful, Gotama, quite wonderful! Just as a man might set upright again what had fallen down, or reveal what had been hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness so that those with eyes to see might see the things about them,—even so, in many ways has Gotama made his Doctrine clear! To the reverend Gotama I come for refuge and to his Doctrine and to his Community. Be it mine to receive admission and confirmation at the hands of the Lord! So the brahmin Kasi-Bhāradvāja was admitted and confirmed as an almsman of the Lord. Nor was it long after his confirmation before the Reverend Bhāradvāja, dwelling alone and aloof, strenuous, ardent and purged of self, won after no great time that prize in quest of which young men go forth from home to homelessness as Pilgrims, that prize of prizes which crowns the higher life,—even this did he think out for himself, realize and attain, and in this did he dwell here and now, convinced that for him rebirth was no more, that he had lived the highest life, that his task was done, and that now there was no more left of what he had been. So the Reverend Bhāradvāja was numbered among the Arahats.

## Sutta 5. Cunda, the Smith

*Cunda*· I ask th' Enlightened Sage [83]  
of boundless lore, the Lord  
of Doctrine, craving-free,  
foremost of all mankind,  
man's matchless charioteer,—  
I ask how many kinds  
of anchorites there are?

*The Lord:* Four kinds there are,—no fifth;  
and here in order are  
the four Way-master first;  
Way-preacher next, then he  
that treads the Way, and fourth  
the man that fouls the Way.



- 3 Kam 'Maggajinam' vadanti buddhā' (iti Cundo kammāraputto) [85]  
 'Maggajjhāyi' katham atulyo hoti?  
 'Magge jīvati' me brūhi puttho.  
 Atha me āvīkarohi 'Maggadūsam'.
4. Yo tinnakathamkatho vīsallo, [86]  
 nibbānābhūrato anānugiddho,  
 lokassa sadevakassa netā,  
 tādāmi 'Maggajinam' vadanti buddhā.
5. 'Paramam, paraman' tī yo 'dha ñatvā [87]  
 akkhātī vibhajati idh' eva Dhammaṃ,  
 taṃ kamkhacchidam munim anejaṃ  
 duttiyaṃ bhikkhunam āhu 'Maggadesam'.
6. Yo dhammapade sudesite [88]  
 magge jīvati samyato satīmā  
 anavajjapadāni sevamāno,  
 tatiyaṃ bhikkhunam āhu 'Maggajivim'.
- 7 Chadanaṃ katvāna subbatānaṃ [89]  
 pakkhandī kuladūsako pagabbho  
 māyāvi asamyato palāpo  
 patirūpena caram,—sa 'Maggadūsi'.
8. Ete ca pativijjhī yo gahattho [90]  
 sutavā ariyasāvako sapañño  
 'sabbe ne tādīsā' tī ñatvā,  
 itī dīsvā na hāpeti tassa saddhā.  
 Katham hi dutthena asampaduttham  
 suddham asuddhena samam kareyya?

## 6 PARĀBHAVASUTTA

Evam me sutam Ekam samayam Bhagavā Sāvattthiyam viharati Jetavane  
 Anāthapindikassa ārāme Atha kho aññatarā devatā abhikkantāya rattiya  
 abhikkantavannā kevalakappam Jetavanam obhāsetvā yena Bhagavā ten'

*Cunda.* Whom do th' Enlightened call  
Way-master? What inspires  
the Way's rapt votary?  
Who treads—who fouls—the Way? [85]

*The Lord.* The man who sheds all doubt  
and, free from rankling barbs,  
Nirvāna's bliss enjoys,  
who, craving nothing, guides  
the world of gods and men;  
—him seers 'Way-master' call. [86]

'Way-preacher' second ranks  
among the Almsmen four. [87]  
Convinced perfection's here,  
he preaches and expounds  
the Doctrine, solving doubts,  
—a sage from cravings purged.

'Way-farer' ranks as third [88]  
The Path, in texts revealed,  
he treads in temperance,  
in mindfulness, in zeal,  
and blamelessness of life.

'Way-fouler' counterfeits [89]  
the good, and homes defiles,  
—a reckless ruffian,  
a base, low cozeners.

If taught and grounded well, [90]  
the saints' lay-hearer knows  
these four divergent types,  
with faith not undermined.  
For, how could he confuse  
impure with pure, or take  
a rascal for a saint?

### Sutta 6. Failures

Thus have I heard Once while the Lord was staying at Sāvattthī in Jeta's grove in Anāthapindika's pleasaunce, as night was passing away, a deity of surpassing beauty came to the Lord, flooding the whole grove with radiance,

upasamkamı upasamkamıtvā Bhagavantam abhivādetvā ekamantam atthāsı.  
Ekamantañ thitā kho sā devatā Bhagavantam gāthāya ajjhabhāsı.

- 1 Parābhavantam purisam mayam pucchāma Gotamam, [91]  
Bhagavantam putthum āgamma Kim parābhavato mukham?
- 2 Suvijāno bhavam hotı, suvijāno parābhavo, [92]  
—dhammakāmo bhavam hotı, dhammadessı parābhavo
3. Itı h' etam vijānāma; pathamo so parābhavo [93]  
Dutiyam Bhagavā brūhi. Kim parābhavato mukham?
4. Asant' assa piyā hontı, sante na kurute piyam; [94]  
asatam dhammam rocetı,—tam parābhavato mukham
5. Itı h' etam vijānāma, dutiyo so parābhavo. [95]  
Tatiyam Bhagavā brūhi Kim parābhavato mukham?
- 6 Niddāsılı sabhāsılı anutthātā ca yo naro [96]  
alaso kodhapaññāno,—tam parābhavato mukham
- 7 Itı h' etam vijānāma; tatiyo so parābhavo. [97]  
Catuttham Bhagavā brūhi Kim parābhavato mukham?
- 8 Yo mātaram vā pitaram vā jinnakañ gatayobbanam [98]  
pahu santo na bharatı,—tam parābhavato mukham.
- 9 Itı h' etam vijānāma, catuttho so parābhavo [99]  
Pañcamam Bhagavā brūhi Kim parābhavato mukham?
- 10 Yo brāhmanañ vā samanam vā aññam vā pi vanıbbakam [100]  
musāvādena vañceti,—tam parābhavato mukham
- 11 Itı h' etam vijānāma; pañcama so parābhavo [101]  
Chatthamam Bhagavā brūhi Kim parābhavato mukham?
- 12 Pahūtavitto puriso sahirañño sabhojano [102]  
eko bhuñjati sādūni,—tam parābhavato mukham.
- 13 Itı h' etam vijānāma; chatthamo so parābhavo [103]  
Sattamam Bhagavā brūhi Kim parābhavato mukham?
- 14 Jātutthaddho dhanatthaddho gottatthaddho ca yo naro [104]  
sam ñātım atımaññeti,—tam parābhavato mukham
- 15 Itı h' etam vijānāma, sattamo so parābhavo [105]  
Atthamam Bhagavā brūhi Kim parābhavato mukham?
- 16 Itthidhutto surādhutto akkhadhutto ca yo naro [106]  
laddham laddhañ vināsetı,—tam parābhavato mukham

and, after salutation meet, stood to one side, addressing the Lord in these stanzas —

Concerning him who fails, I come to ask [91]  
of Gotama from what that failure springs

*The Lord* Both worth and failure can be quickly seen: [92]  
—worth still aspires, but failure hates the light

*The deity* Thus much I see,—first failure stands out plain [93]  
Now tell me whence the second failure comes.

*The Lord* The second failure's he who loves the bad, [94]  
courts not the good, and favours bad men's creeds.

*The deity* Thus much I see,—the second failure's plain [95]  
Now tell me whence the further failures come.

*The Lord:* Third comes the critic, lazy, indolent, [96]  
and sleek; his constant carping marks him out

Fourth failure's he who, well-to-do himself, [97-8]  
supports not aged parents, past their prime

Fifth failure's he who brahmins guides astray, [99-100]  
or anchorites, or other wayfarers.

• Sixth comes the wealthy man, with pelf and gear, [101-2]  
who keeps his dainties strictly to himself.

He seventh comes whom birth or wealth or clan [103-4]  
inflates, till he looks down on kith and kin.

The eighth's the rake who squanders all he gets, [105-6]  
fast as it comes, on women, drink, and dice.

17. Iti h' etam vijānāma, atthamo so parābhavo [107]  
Navamam Bhagavā brūhi Kim parābhavato mukham?
18. Sehi dārehi asantuttho vesiyāsu padissati, [108]  
dissati paradāresu,—tam parābhavato mukham
19. Iti h' etam vijānāma; navamo so parābhavo [109]  
Dasamam Bhagavā brūhi. Kim parābhavato mukham?
20. Atītayobbaṇo poso āneti timbarutthanim, [110]  
tassā issā na supati,—tam parābhavato mukham.
21. Iti h' etam vijānāma, dasamo so parābhavo. [111]  
Ekādasamam Bhagavā brūhi Kim parābhavato mukham?
22. Itthiṣoṇḍim vikiraṇim, purisam vā pi tādisam, [112]  
issariyasmim thāpeti;—tam parābhavato mukham.
23. Iti h' etam vijānāma; ekādasamo so parābhavo [113]  
Dvādasamam Bhagavā brūhi: Kim parābhavato mukham?
24. Appabhogo mahātanhō khattiye jāyate kule; [114]  
so 'dha rajjam patthayati,—tam parābhavato mukham.
25. Ete parābhave loke pandito samavekkhiya [115]  
ariyo dassanasampanno, sa lokam bhajate sīvam.

## 7 VASALASUTTA

Evam me sutam. Ekam samayam Bhagavā Sāvattḥiyam viharati Jetavane Anāthapindikassa ārāme. Atha kho Bhagavā pubbanhasamayam nivāsetvā pattacivaram ādāya Sāvattḥim pindāya pāvīsī Tena kho pana samayena Aggikabhāradvājassa brāhmanassa nivesane aggi pajjalito hoti, āhuti pagga-hitā Atha kho Bhagavā Sāvattḥiyam sapadānam pindāya caramāno yena Aggikabhāradvājassa brāhmanassa nivesanam ten' upasamkamī Addasā kho Aggikabhāradvājō brāhmano Bhagavantam dūrato va āgacchantam disvāna Bhagavantam etad avoca: 'Tatr' eva, mundaka, tatr' eva, samanaka, tatr' eva, vasalaka, tittahāti. Evam vutte Bhagavā Aggikabhāradvājam brāhmanam etad avoca: Jānāsi pana tvam, brāhmana, vasalam vā vasalakarane vā dhamme ti?

Na khvāham, bho Gotama, jānāmi vasalam vā vasalakarane vā dhamme. Sādhu me bhavam Gotamo tathā dhammam desetu yathāham jāneyyam vasalam vā vasalakarane vā dhamme ti.

Tena hi, brāhmana, sunāhi, sādhukaṃ manasīkarohi; bhāsissāmīti.

Evam bho ti kho Aggikabhāradvājō brāhmano Bhagavato paccassosi

Ninth comes the lecher who, not satisfied [107-8]  
with his own wives, is seen about with whores,  
or caught in dalliance with others' wives.

Tenth comes the dotard who, in failing age, [109-10]  
a maiden takes to wife, with ripe round breasts,  
so fair he cannot sleep for jealousy.

Eleventh failure's he who puts in charge [111-12]  
a drunken, spendthrift rake,—of either sex.

'Twelfth comes th' ambitious noble, lacking means, [113-14]  
who fondly schemes to get himself made king.

The noble sage, whose penetrating eye [115]  
these failures scans, has won the realms of bliss

### Sutta 7. The Wastrel

Thus have I heard Once while the Lord was staying in Sāvattthī in Jeta's grove in Anāthapindika's pleasure, early one morning, duly robed and bowl in hand, he went into the city for alms, at an hour when there was the sacrificial fire lighted in the dwelling of the brahmin Aggika-Bhāradvāja; and the oblation was elevated. In the course of his house-to-house visitations, the Lord approached the brahmin's dwelling, but was seen some way off by the brahmin, who shouted —Stop where you are, shaveling! Stop where you are, you wretched anchorite! Stop where you are, wastrel!

Said the Lord to the brahmin —Do you understand, brahmin, what a 'wastrel' is, or what outlooks make a 'wastrel'?

No, replied the brahmin, I do not understand what a 'wastrel' is or what outlooks make a 'wastrel'. Be so good, Gotama, as to explain it, for my information

Give ear then, brahmin, and pay attention; I will speak.  
Certainly, said the brahmin in assent.

Bhagavā etad avoca

- 1 Kodhano upanāhi ca pāpamakkhī ca yo naro [116]  
vipannaditthi māyāvī, tam jaññā 'vasalo' iti.
- 2 Ekajam vā dījam vā pi yo 'dha pānam viḥimsati, [117]  
yassa pāne dayā na 'tthi, tam jaññā 'vasalo' iti
- 3 Yo hanti parirundhati gāmāni nigamāni ca [118]  
niggāhako samaññāto, tam jaññā 'vasalo' iti
- 4 Gāme vā yadī vāraññe yam paresam mamāyitam [119]  
theyyā adinnam ādiyati, tam jaññā 'vasalo' iti
- 5 Yo have inam ādāya cujjamāno palāyati [120]  
'na hi te inam atthīti', tam jaññā 'vasalo' iti
- 6 Yo ve kiñcikkhakamyatā panthasmim vajatam janam [121]  
hantvā kiñcikkham ādeti, tam jaññā 'vasalo' iti
- 7 Yo attahetu parahetu dhanahetu ca yo naro [122]  
sakkhī puttho musā brūti, tam jaññā 'vasalo' iti
- 8 Yo ñātīnam sakhānam vā dāresu patidissati [123]  
sahasā sampiyena vā, tam jaññā 'vasalo' iti
- 9 Yo mātaram vā pitaram vā jinnakam gatayobbanam [124]  
pahu santo na bharati, tam jaññā 'vasalo' iti.
- 10 Yo mātaram vā pitaram vā bhātaram bhaginim sasum [125]  
hanti roseti vācāya, tam jaññā 'vasalo' iti
- 11 Yo attham pucchito santo anattam anusāsati, [126]  
paticchannena manteti, tam jaññā 'vasalo' iti
- 12 Yo katvā pāpakam kammam 'mā mam jaññā' ti icchāti, [127]  
yo paticchannakammanto, tam jaññā 'vasalo' iti
- 13 Yo ve parakulam gantvā bhutvāna sucibhojanam [128]  
āgatam na patipūjeti, tam jaññā 'vasalo' iti
- 14 Yo brāhmanam vā samanam vā aññam vāpi vanībbaṁ [129]  
musāvādena vañceti, tam jaññā 'vasalo' iti
- 15 Yo brāhmanam vā samanam vā bhattachakāle upatthite [130]  
roseti vācā, na ca deti, tam jaññā 'vasalo' iti.
- 16 Asatam yo 'dha pabrūti mohena paligunthito [131]  
kiñcikkham nijigimsāno, tam jaññā 'vasalo' iti.
- 17 Yo c' attānam samukkamse parañ ca-m-avajānāti, [132]  
nihiṇo sena mānena, tam jaññā 'vasalo' iti

The Lord began—

Be he as 'wastrel' known, who harbours ire  
and rancour, slander, error, and deceit. [116]

The wastrel's he who injures living things  
(or beast or bird), and pities naught that lives [117]

The wastrel harries and beleaguers folk  
in town and village,—where he's called a scourge. [118]

The wastrel steals, in village or the waste,  
whate'er he covets of another's goods [119]

The wastrel, pressed to pay up what he owes,  
denies a debt is owing and absconds [120]

The wastrel, coveting some trifle, slays  
a peaceful traveller for that trifle's sake. [121]

The wastrel bears false witness in a suit,  
to help himself or others, or for cash. [122]

By force, or with consent, the wastrel holds  
commerce with wives of kinsmen or of friends. [123]

The wastrel's he who, well-to-do himself,  
supports not aged parents, past their prime. [124]

The wastrel strikes, and goads with taunts, his sire,  
his mother, brother, sister, mother-in-law. [125]

The wastrel, asked for counsel, counsels wrong  
and clokes pronouncements in obscurities. [126]

The wastrel hopes his villainies will not  
be known as his, and privily proceeds. [127]

The wastrel gladly shares another's feast,  
but, when his host calls, offers no return. [128]

The wastrel's he who brahmins guides astray,  
or anchorites, or other travellers [129]

At dinner-time, the wastrel greets with jeers  
—not alms—a brahmin or an anchorite. [130]

The wastrel, greedy for a penny fee,  
tells fortunes,—in abysmal ignorance. [131]

Debased by overweening arrogance,  
the wastrel lauds himself, runs others down. [132]



18. Rosako kadariyo ca pāpiccho maccharī saṭṭho  
ahirako anottāpī, tam jaññā 'vasalo' itī [133]
19. Yo Buddham paribhāsati atha vā tassa sāvakam,  
paribbājam gahaṭṭham vā, tam jaññā 'vasalo' itī. [134]
20. Yo ve anarahā santo araham patijānati,  
coro sabrahmake loke, esa kho vasalādhamo.  
—Ete kho 'vasalā' vuttā, mayā vo ye pakāsītā. [135]
- 
21. Na jaccā 'vasalo' hoti,—na jaccā hoti brāhmano;  
kammanā 'vasalo' hoti, kammanā hoti brāhmano. [136]
22. Tad amināpi jānātha yathā me 'dam nīdassanaṃ:  
Caṇḍālaputto sopāko Mātango itī vissuto. [137]
23. So yasaṃ paramam patto Mātango yam sudullabham;  
āgañchum tass' upatthānam khattiyā brāhmaṇā bahū. [138]
24. So devayānam āruhya virajam so mahāpatham  
kāmarāgam virājetvā brahmalokūpago ahu;  
—na tam jāti nīvāresi brahmalokūpapatthyā. [139]
25. Ajjhāyakakule jātā brāhmanā mantabandhavā  
te ca pāpesu kammesu abhiñham upadissare, [140]
26. ditthe va dhamme gārayhā samparāye ca duggatī;  
na ne jāti nīvāreti duggaccā garahāya vā. [141]
27. Na jaccā 'vasalo' hoti,—na jaccā hoti brāhmano  
Kammanā 'vasalo' hoti, kammanā hoti brāhmano ti. [142]

Evam vutte Aggikabhāradvājo brāhmano Bhagavantam etad avoca:—  
Abhikkantam, bho Gotama; abhikkantam, bho Gotama! Seyyathāpi, bho  
Gotama, nikkujjītam vā ukkujjeyya, paticchannam vā vivareyya, mūlhassa vā  
maggaṃ ācikkheyya, andhakāre vā telapajjotam dhāreyya 'cakkhumanto  
rūpāni dakkhūntīti',—evam evam bhotā Gotamena anekapariyāyena dhammo  
pakāsito Esāhaṃ bhavantam Gotamam saranam gacchāmi dhammaṃ ca  
bhikkhusaṃghaṃ ca; upāsakam maṃ bhavaṃ Gotamo dhāretu ajjatagge  
pānupetaṃ saraṇaṃ gatam.

The wastrel fosters strife, is miserly, [133]  
 evil of aspirations, stingy, sly,  
 devoid of conscience, and unscrupulous

The wastrel's tongue defames th' Enlighten'd One, [134]  
 or His disciples, mendicant or lay

Th' unsaintly wastrel, claiming saint to be, [135]  
 is master-thief of all the universe,  
 and vilest wastrel of the wastrel crowd  
 —All these are wastrels whom I have portrayed.

No *birth* a wastrel—or a Brahmin—makes, [136]  
 'tis *conduct* wastrels makes,—and Brahmins too.

And here's an illustration proves my case — [137]  
 Low, dog-devouring outcastes had a son

—Mātanga named—whose fame preeminent [138]  
 drew crowds of brahmins and nobility.

Upborne in heaven's chariot, he soared, [139]  
 from passion purged, along the spotless path  
 till bliss was won, nor did his lowly birth  
 deny him entry into paradise!

But there are brahmins born, in runes profound, [140]  
 whose evil lives proclaim them what they are,

whom men on earth condemn, whom doom awaits; [141]  
 nor does their brahmin birth forbid, or bar,  
 their condemnation here, or future doom

No birth a wastrel—or a Brahmin—makes; [142]  
 'tis conduct wastrels makes,—and Brahmins too.

Hereupon, the brahmin Aggika-Bhāradvāja said to the Lord:—Wonderful, Gotama, quite wonderful! Just as a man might set upright again what had been cast down, and reveal what had been hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness so that those with eyes to see might see the things about them,—even so, in many ways, has Gotama made his Doctrine clear To the reverend Gotama I come as my refuge, and to his Doctrine, and to his Community. I ask him to accept me as a follower who has found an abiding refuge from this day forth while life lasts.

## 8 METTASUTTA

1. Karanīyam atthakusalena [143]  
 yan tam santam padam abhisamecca  
 sakko uju ca sūjū ca  
 suvaco c' assa mudū anatiṃānī,
- 
2. santussako ca subharo ca [144]  
 appakicco ca sallahukavutti  
 santindriyo ca nīpako ca  
 appagabbho kulesu ananugiddho;
- 3 na ca khuddam samācare kiñci [145]  
 yena viññū pare upavadeyyum.  
 Sukhino vā khemino hontu  
 sabbe sattā bhavantu sukhitattā,
4. ye keci pānabhūt' atthi [146]  
 tasā vā thāvarā vā anavasesā  
 dīghā vā ye mahantā vā  
 majjhimā rassakā anukathulā,
- 5 ditthā vā ye vā additthā [147]  
 ye ca dūre vasanti avidūre  
 bhūtā vā sambhavesi vā,  
 sabbe sattā bhavantu sukhitattā.
- 
- 6 Na paro param nikubbetha, [148]  
 nātimaññetha katthaci nam kañci,  
 vyārosanā patighasaññā  
 nāññamaññassa dukkham iccheyya.
- 7 Mātā yathā niyaṃ puttam [149]  
 āyusā ekaputtam anurakkhe,  
 evaṃ pi sabbabhūtesu  
 mānasam bhāvaye aparimānam.

## Sutta 8. Goodwill

When Peace is won, th' adept [143]  
in welfare needs to prove  
an able, upright man,  
of gracious speech, kind mood,  
devoid of arrogance,

an easy, grateful, guest, [144]  
—no busybody; wants  
but few, sense-disciplined,  
quick-witted, bluster-free,  
never importunate,

and let him never stoop [145]  
to conduct mean or low,  
evoking grave rebuke  
May creatures all abound

in weal and peace, may all [146]  
be blessed with peace always;  
all creatures weak or strong,  
all creatures great and small,

creatures unseen or seen, [147]  
dwelling afar or near,  
born or awaiting birth,  
—may all be blessed with peace!

Let none cajole or flout [148]  
his fellows anywhere,  
let none wish others harm  
in dudgeon or in hate

Just as with her own life [149]  
a mother shields from hurt  
her own, her only, child,—  
let all-embracing thoughts  
for all that lives be thine,

8. Mettañ ca sabbalokasmim  
mānasam bhāvaye aparimānam  
uddham adho ca tīryañ ca  
asambādham averam asapattam. [150]

- 9 Titttham caram nisinno vā  
sayāno vā yāvat' assa vīgatamiddho  
etam satim adhittheyya,  
—'brahmam etam vihāram' idha-m-āhu. [151]

- 10 Dittthiñ ca anupagamma  
sīlavā dassanena sampanno  
kāmesu vineyya gedham,  
na hi jātu gabbhaseyyam punar eti. [152]

#### 9 HEMAVATASUTTA

1. Ajja pannaraso uposatho (iti Sātāguro yakkho) [153]  
divyā ratti upatthitā,  
anomanāmam Satthāram  
handā passāma Gotamam
- 2 Kacci mano supañhito (iti Hemavato yakkho) [154]  
sabbabhūtesu tādino?  
Kacci itthe anitthe ca  
samkapp' assa vasīkatā?
3. Mano c' assa supañhito (iti Sātāguro yakkho) [155]  
sabbabhūtesu tādino;  
atho itthe anitthe ca  
samkapp' assa vasīkatā
4. Kacci adinnam nādiyati? (iti Hemavato yakkho) [156]  
Kacci pānesu samyato?  
Kacci ārā pamādamhā?  
Kacci jhānam na riñcati?
5. Na so adinnam ādiyati, (iti Sātāguro yakkho) [157]  
atho pānesu samyato,  
atho ārā pamādamhā  
buddho jhānam na riñcati

—an all-embracing love  
 for all the universe  
 in all its heights and depths  
 and breadth, unstinted love,  
 unmarred by hate within,  
 not rousing enmity.

[150]

So, as you stand or walk,  
 or sit, or lie, reflect  
 with all your might on this,  
 —'tis deemed 'a state divine'.

[151]

Ignoring sophists' views,  
 the good—with insight filled,  
 and purged of appetite  
 for sensuous delights—  
 shall never see rebirth.

[152]

### Sutta 9. The Himalayan Sprite

*Sātāgira:* It's mid-month sabbath, and a lovely night;  
 —to peerless Gotama let us repair

[153]

*Hemavata:* Has he his thoughts in full control? Does such  
 control of thoughts extend to all that lives?  
 Come fair or foul, can he control his mind?

[154]

*Sātāgira:* He keeps his thoughts in full control, and this  
 control of thoughts extends to all that lives  
 Come fair or foul, he still controls his mind.

[155]

*Hemavata:* Leaves he untouched what is not given him?  
 Keeps he his hands from harming living things?  
 Is he remiss in zeal or reverie?

[156]

*Sātāgira:* He leaves untouched what is not given him,  
 he keeps his hands from harm to living things;  
 he knows no sloth; he cleaves to reverie.

[157]

6. Kacci musā na bhanatī? (*iti Hemavato yakkho*) [158]  
 Kacci na khīnavyappatho?  
 Kacci vebhūtiyam nāha?  
 Kacci sampham na bhāsati?
7. Musā ca so na bhanatī, (*iti Sātāgiro yakkho*) [159]  
 atho na khīnavyappatho,  
 atho vebhūtiyam nāha,  
 mantā attham so bhāsati
8. Kacci na rajjati kāmesu? (*iti Hemavato yakkho*) [160]  
 Kacci cittam anāvilam?  
 Kacci moham atikkanto?  
 Kacci dhammesu cakkhumā?
9. Na so rajjati kāmesu, (*iti Sātāgiro yakkho*) [161]  
 atho cittam anāvilam,  
 sabbamoham atikkanto  
 buddho dhammesu cakkhumā.
10. Kacci vijjāya sampanno? (*iti Hemavato yakkho*) [162]  
 Kacci samsuddhacārano?  
 Kacci 'ssa āsavā khīnā?  
 Kacci na 'tthi punabbhavo?
11. Vijjāya-m-eva sampanno, (*iti Sātāgiro yakkho*) [163]  
 atho samsuddhacārano;  
 sabb' assa āsavā khīnā;  
 na 'tthi tassa punabbhavo
- 11A. Sampannam munino cittam kammanā vyappathena ca • [163 A]  
 vijjācaranasampannam dhammato naṃ pasamsasi.
- 11B. Sampannam munino cittam kammanā vyappathena ca [163 B]  
 vijjācaranasampannam dhammato anumodasi
12. Sampannam munino cittam kammanā vyappathena ca [164]  
 vijjācaranasampannam handa passāma Gotamam.
13. Enijaṃgham kisaṃ vīram appāhāram alolupam [165]  
 munim vanasmim jhāyantam ehi passāma Gotamaṃ.
14. Sihaṃ v' ekacaraṃ, nāgam kāmesu anapekkinam [166]  
 upasamkamma pucchāma maccupāsā pamocanam

- F. 158]      *Book 1, Sutta 9. The Himalayan Sprite*      41
- Hemavata:* Tell me, do falsehoods ever cross his lips ?      [158]  
                  Is he harsh-spoken or calumnious ?  
                  Or does his speech bewray frivolity?
- Sātāgira* Not so. No falsehoods ever cross his lips;      [159]  
                  he's not harsh-spoken nor calumnious;  
                  his edifying words proclaim him Seer.
- Hemavata.* Is he unstained by sensuous delights?      [160]  
                  Keeps he a heart unmarred? Has he o'ercome  
                  illusion? Has his eye all outlooks gauged?
- Sātāgira.* Unstained is he by sensuous delights;      [161]  
                  he keeps a heart unmarred; illusion he  
                  has overcome and ev'ry outlook gauged.
- Hemavata.* Say, has he lore? Walks he in purity?      [162]  
                  Are Cankers dead? Will he be born no more?
- Sātāgira.* Yes, he has lore, and walks in purity;      [163]  
                  Cankers are dead, he'll ne'er be born again.
- Hemavata.* A sage indeed! His mind within is matched      [163A & B]  
                  by deed and utterance. Conviction prompts  
                  your praise and gratitude to one who blends  
                  insight and life in one consummate whole.
- Sātāgira* Come let us visit this great Gotama.      [164]
- Hemavata:* Yes, let us visit him,—that superman,      [165]  
                  lean, self-denying, temperate, the seer  
                  in lonesome forest rapt in reverie
- Seek we this lion lone—this elephant      [166]  
                  that heedeth none of pleasure's lures—and ask  
                  the way to gain release from snares of death.



- 15 Akkhātāram pavattāram sabbadhammāna' pāragum [167]  
buddham verabhayātītam mayam pucchāma Gotamam.

- 16 Kismim loko samuppanno? (*iti Hemavato yakkho*) [168]  
Kismim kubbatī santhavam?  
Kissa loko upādāya?  
Kismim loko vihaññati?

17. Chassu loko samuppanno, (*Hemavatāti Bhagavā*) [169]  
chassu kubbatī santhavam;  
channam eva upādāya  
chassu loko vihaññati

- 18 Kataman tam upādānam yattha loko vihaññati? [170]  
Nīyyānam pucchito brūhi katham dukkhā pamuccati?
- 19 Pañca kāmāgunā loke manochatthā paveditā [171]  
Ettha chandam virājetvā evam dukkhā pamuccati
- 20 Etam lokassa nīyyānam akkhātam vo yathātatham. [172]  
Etam vo aham akkhāmi Evam dukkhā pamuccati.
- 21 Ko sū 'dha taratī ogham? Ko 'dha taratī annavam? [173]  
Appatitthe anālambe ko gambhīre na sīdati?
- 22 Sabbadā silasampanno paññavā susamāhito [174]  
ajjhatacintī satimā ogham taratī duttaram.
23. Virato kāmasaññāya, sabbasamyōjanātigo, [175]  
nandībhavaparikkhīno,—so gambhīre na sīdati.

24. Gambhīrapaññam nīpunatthadassim [176]  
akūñcanam kāmabhavā asattam,  
—tam passatha sabbadhu vippamuttam  
dibbe pathe kamamānam mahesim!

25. Anomanānam nīpunatthadassim [177]  
paññādadam kāmālaye asattam,  
—tam passatha sabbavidum sumedham,  
ariye pathe kamamānam mahesim!

- Sātāgira* Let us together question Gotama, [167]  
    *and* the great revealer and expounder, who  
*Hemavata* has gauged all outlooks, won Enlightenment,  
    and sloughed away transgression's haunting fears.
- Hemavata* How came the world to be? Whereby [168]  
*to the Lord* gets it relation? What gives it support?  
    Say, what assails the world? What brings it low?
- 
- The Lord* From six things springs the world, and six [169]  
    give it relation, six give it support,  
    six bring the world to final overthrow.
- Hemavata.* What's this support? What overthrows the world? [170]  
    Expound Release, and how to end all Ills.
- The Lord* Five worldly strands has pleasure; mind makes six. [171]  
    By scouting pleasure comes the end of Ills,  
    —just this affords Release from worldly toils, [172]  
    —just this, I testify, ends mortal Ills.
- Hemavata:* Who makes a crossing hence o'er Stream and Flood? [173]  
    Who braves the shoreless, bottomless abyss?
- The Lord* Across the raging Flood in safety fares [174]  
    the virtuous, of comprehending mind,  
    serene, reflective, watchful evermore  
    Th' abyss engulfs not him who—quit of gust [175]  
    for pleasure, quit of trammels, freed from bonds—  
    • has stifled hankerings for life on life.
- Hemavata* Mark, sirs, this mighty sage, [176]  
    —subtle, profound in lore,  
    stainless, detached from lusts  
    and dreams of life to come—  
    who treads the way divine  
    in full Deliverance  
    Mark, sirs, this mighty sage, [177]  
    —subtle, as 'peerless' hailed,  
    giver of lore, immune  
    from grip of lusts, this seer  
    who understandeth all  
    and treads the Noble Way  
    in full Deliverance

26. Suddittham vata no ajja supphābhātam suhutthitam [178]  
yam addasāma Sambuddham oghatinnam anāsavam.
27. Ime dasasatā yakkhā iddhimanto yasassino [179]  
sabbe tam saraṇam yanti, tvam no Satthā anuttaro
28. Te mayariṃ vicarissāma gāmā gāmam nagā nagam, [180]  
namassamhānā Sambuddham, dhammassa ca sudhammatam

## 10 ĀLAVAKASUTTA

Evam me sutariṃ. Ekam samayam Bhagavā Ālaviyaṃ viharatī Ālavakassa yakkhassa bhavane Atha kho Ālavako yakkho yena Bhagavā ten' upasamkamī, upasamkamitvā Bhagavantam etad avoca. Nikkhama, samanāti Sādh' āvuso ti Bhagavā nikkhami. Pavisa, samanāti Sādh' āvuso ti Bhagavā pāvīsī. Dutiyam pi kho Ālavako yakkho Bhagavantam etad avoca Nikkhama . . . pāvīsī Tatiyam pi kho Ālavako yakkho Bhagavantam etad avoca. Nikkhama . . . pāvīsī Catuttham pi kho Ālavako yakkho Bhagavantam etad avoca: Nikkhama, samanāti Na khvāhan tam, āvuso, nikkhamissāmi, yan te karanīyam, tam karohīti Pañihan tam, samana, pucchissāmi Sace me na vyākarissasi, cittam vā te khupissāmi, hadayam vā te phālessāmi, pādesu vā gahetvā pāra-Gangāya khupissāmīti

Na khvāham tam, āvuso, passāmi sadevake loke, sabrahmake, sassamana-brāhmaṇiyyā pajāya sadevamanussāya yo me cittam vā khipeyya, hadayam vā phāḷeyya, pādesu vā gahetvā pāra-Gangāya khipeyya Api ca tvam, āvuso, puccha yad ākankhasīti.

Atha kho Ālavako yakkho Bhagavantam gāthāya ajjhabhāsī:

- 1 Kim sū 'dha vittam purisassa settham? [181]  
Kim su sucinnam sukham āvahāti?  
Kim su have sādutaram rasānam?  
Kathamjīvaṃ jīvitaṃ āhu settham?
2. Saddh' idha vittam purisassa settham; [182]  
dhammo sucinno sukham āvahāti;  
saccam have sādutaraṃ rasānam;  
paññājīvaṃ jīvitaṃ āhu settham
3. Katham su taratī ogham? Katham su taratī annavam? [183]  
Katham su dukkham accetī? Katham su parisujjhatī?
4. Saddhāya taratī ogham, appamādena annavam; [184]  
viriyena dukkham accetī, paññāya parisujjhatī.

*All the Sprites* A gracious sight, a vision glorious, [178]  
 has dawned on us, whose eyes have seen the Lord  
 of all Enlightenment, from Cankers purged,  
 who o'er the Flood has crossed triumphantly  
 We thousand Sprites, most potent, far-renowned, [179]  
 with thee seek refuge, guide beyond compare!  
 Village to village, hill to hill, we'll laud [180]  
 the All-Enlighten'd and his matchless creed

### Sutta 10. The Woodland Sprite

Thus have I heard Once the Lord was staying at Ālavī in the domain of the Woodland Sprite Ālavaka, who came to the Lord saying —Come out, anchorite!

Yes, sir, replied the Lord, as out he came  
 Get in again, anchorite, said the Sprite  
 Yes, sir, replied the Lord, as in he went

A second and a third time the same thing happened But when the Sprite ordered the Lord out for the fourth time, the Lord replied.—No, I will not come out for you, sir Do what you please

I will ask you a question, anchorite If you don't answer me, I will scare you out of your wits, or rive your heart, or fling you by the heels across the Ganges

Sir, in all the wide world of gods, Māras, and Brahmās, I see no one among anchorites and brahmīns, gods or men, who could do to me what you suggest However, sir, ask what you will

Hereon, the Sprite Ālavaka addressed the Lord in these stanzas:—

What forms a man's chief wealth? [181]  
 What leads men on to weal?  
 What taste excels the rest?  
 What life is deemed the best?

*The Lord* Faith forms a man's chief wealth; [182]  
 the Doctrine leads to weal,  
 the sweetest taste is truth;  
 a life of wisdom's best.

*Ālavaka.* How cross the Surge? How cross the raging Flood? [183]  
 How shed besetting Ills? How cleanse the heart?

*The Lord* The Surge is crossed by faith, the Flood by zeal, [184]  
 Effort sheds Ills, and Insight cleanses hearts.

5. Kathaṃ su labhate paññāṃ? Kathaṃ su vīdate dhanam? [185]  
 Kathaṃ su kittim pappotī? Kathaṃ mittāni ganthatī?  
 Asmā lokā param lokam katham pecca na socatī?
6. Saddahāno arahatam dhammam nibbānapattiyaṃ [186]  
 sussūsā labhate paññāṃ appamatto vicakkhano;
- 7 patirūpakārī dhuravā utthātā vīdate dhanam; [187]  
 saccena kittim pappotī, dadam mittāni ganthatī
8. Yass' ete caturo dhammā saddhassa gharamesino [188]  
 —saccaṃ, dhammo, dhīti, cāgo—, sa ve pecca na socati.
- 9 Ingha aññe pi pucchassu puthū samanabrāhmaṇe [189]  
 yadī saccā damā cāgā khantya bhīyyo 'dha vijjatī.
- 10 Kathaṃ nu dāni puccheyyam puthū samanabrāhmaṇe? [190]  
 —So 'ham ajja pajānāmi yo attho samparāyiko.
- 11 Atthāya vata me Buddhō vāsāy' Ālavim āgamā [191]  
 —So 'ham ajja pajānāmi yattha dīnam mahapphalam.
12. So aham vicarissāmi gāmā gāmaṃ purā puram [192]  
 namassamāno Sambuddham dhammassa ca sudhammatam.

## II. VIJAYASUTTA

1. Caram vā yadī vā tittam, nisinnō udā vā sayam, [193]  
 sammīñjati pasāreti,—esā kāyassa iñjanā.
2. Atthīnahārusamyutto tacamamsāvālepano [194]  
 chavīyā kāyo paticchanno yathābhūtam na dīssatī.
3. Antapīro udarapūro yakapelassa vatthino [195]  
 hadayassa papphāsassa vakkassa piḥakassa ca
4. siṅghānikāya khelassa sedassa ca medassa ca [196]  
 lohīṭassa lasikāya pittassa ca vasāya ca

*Ālavaka:* How's Insight gained? And how are Riches found? [185]  
How comes renown? What knits affection's ties?  
How, after life on earth, shall sorrow cease?

*The Lord* Insight is gained by trust that Arahats [186]  
hold saving doctrine, next, by diligent  
and close attention to their homilies;

he Riches finds whose life is in the right, [187]  
who bears his yoke with strenuous resolve  
Through truth there comes renown, affection's ties  
are knit by ready generosity

Equipped with truthfulness and Doctrine sound, [188]  
with stedfast heart and openhandedness,  
a man shall cease from sorrow after death.

Go ask of brahmins, ask of anchorites, [189]  
if aught on earth surpasses truthfulness,  
self-mastery, munificence, and ruth.

*Ālavaka* Why should I ask them,—I who grasp to-day [190]  
wherein resides true welfare after life?

'Twas well for me there came to Ālavi [191]  
th' Enlighten'd Lord, since I have heard to-day  
where gifts bestowed ensure a harvest rich.

Village to village, town to town, I'll laud [192]  
the All-Enlighten'd and his matchless creed

### Sutta 11. Disillusion

If—walking, standing, sitting, lying-down— [193]  
a man draws in a limb or thrusts it forth,  
'tis but a movement of a mortal frame

Whilst knit by bones and sinews, plaster'd o'er [194]  
by flesh and tissues, and encased in skin,  
the body does not pass for what it is.

Within, 'tis stuffed with entrails, liver, paunch, [195]  
with heart and bladder, kidneys, lungs, and spleen;

'tis stuffed with spittle, snot, and sweat, and blood, [196]  
joints' lubricating humours, bile, and fat;

5. Ath' assa navahī sotehi asucī savati sabbadā [197]  
—akkhumhā akkhigūthako, kaṇnamhā kannagūthako,
6. simghānikā ca nāsāto, mukhena vamat' ekadā [198]  
pittam, semhañ ca vamatī, kāyamhā sedajallikā,
7. ath' assa susīram sīsam matthalungassa pūritam [199]  
subhato nañ maññati bālo avijjāya purakkhato
8. Yadā ca so mato seti uddhumāto vinīlako [200]  
apaviddho susānasmim, anapekhā honti ñātayo,
9. khādanti nam supānā ca sigālā ca, vakā kīmī [201]  
kākā gijjhā ca khādanti, ye c' aññe santi pānayo.
10. Sutvāna Buddhavacanam bhikkhu paññānavā idha, [202]  
—so kho nañ parijānāti, yathābhūtam hi passati
11. 'Yathā idam, tathā etam; yathā etam, tathā idam'; [203]  
ajjhattañ ca bahiddhā ca kāye chandam virājaye.
12. Chandarāgaviratto so bhikkhu paññānavā idha [204]  
ajjhagā amatam santum nibbānapadam accutam.
13. Dīpādako 'yam asuci duggandho parihīrati [205]  
nānākunapaparipūro vissavanto tato tato.
14. Etādisena kāyena yo maññe unnametave [206]  
param vā avajāneyya,—kim aññatra adassanā?

## 12 MUNISUTTA

1. Santhavāto bhayañ jātam, nīketā jāyate rajo [207]  
Anīketam asanthavam —etam ve munīdassanam.
2. Yo jātam ucchiṇṇa na ropayeyya, [208]  
jāyantam assa nānuppavecche,  
tam āhu ekam muninam carantañ —  
'Addakkhi so santipadam mahesi'.
3. Samkhāya vatthūni pamāya bījam [209]  
sineham assa nānuppavecche  
Sa ve munī jātikhayantadassī  
takkam pahāya na upeti samkharā.

and evermore from its nine apertures  
 nine several excretions issue forth, [197]

as eyes and ears, with nostrils, mouth, and skin,  
 exude abroad their foul discharge of filth, [198]

and brains fill up the hollow cranium [199]  
 —‘A fine thing this’ say fools, by error led

But, when the livid bloated corpse is flung . [200]  
 out on the charnel-ground, his kin heed not,

while jackals, dogs, wolves, vultures, crows, and worms, [201]  
 with other living things, devour his flesh

But th’ Almsman, here in Buddha’s teaching versed, [202]  
 —he knows the body, sees its nature clear.

So let the thought—‘this corpse was once as you, [203]  
 and is as you will some day be’, dispel  
 pride in the body from your heart and mind

For when such pride and passion pass away, [204]  
 the Almsman, here in Buddha’s teaching versed,  
 wins Deathless peace, Nirvāna’s changeless state

This noisome, two-legged body man parades, [205]  
 —though inly putrid, though discharging filth.

What is’t but blindness, for *that* body’s sake, [206]  
 to plume one’s self or sneer at other men?

### Sutta 12. The Sage

From close association perils spring; [207]  
 a home degrades Clear-eyed, the sage concludes  
 to have no home, and no associates.

When ancient growths are dead, [208]  
 When no fresh growths arise,  
 the lonely sage is hailed  
 ‘a seer who peace beholds’

Weigh causes, kill off germs, [209]  
 before affection grows  
 Proof then against rebirth,  
 the sage is lost to ken



4. Aññāya sabbāni nivesanāni, [210]  
 anikāmayam aññātaram pi tesam,  
 sa ve munī vītagedho agiddho  
 nāyūhatī,—pāragato hi hotī.
5. Sabbābhūbhūm sabbavidum sumedham [211]  
 sabbesu dhammesu anūpalittam  
 sabbañjahaṃ tanhakkhaye vimuttam,  
 —tam vāpi dhīrā ‘munim’ vedayanti.
6. Paññābalaṃ sīlavatūpapannam [212]  
 samāhūtam jhānaratam satimam  
 sangā pamuttam akhūlam anāsavaṃ,  
 —tam vāpi dhīrā ‘munim’ vedayanti.
7. Ekam carantaṃ munim appamattam [213]  
 nindāpasamsāsu avedhamānam,  
 sīham va saddesu asantasantaṃ,  
 vātam va jālamhi asajjamānam,  
 padumam va toyena alippamānam,  
 netāraṃ aññesaṃ anaññaneyyam,  
 taṃ vāpi—pe—
8. Yo ogahane thambhor ivābhijāyati, [214]  
 yasmiṃ pare vācāpariyantaṃ vadanti,  
 taṃ vītārāgam susamāhūtiṇḍriyam,  
 taṃ vāpi . . .
9. Yo ve thūtatto tasaram va ujjuṃ [215]  
 jūgucchati kammehi pāpakehi  
 vīmaṃsamāno visamam samañ ca,  
 taṃ vāpi. . . .
10. Yo saṃyatatto na karoti pāpaṃ, [216]  
 daharo ca majjho ca munī yatatto,  
 arosaneyyo (so) na roseti kañci,  
 taṃ vāpi . . .
11. Yad aggato majjhato sesato vā [217]  
 pindaṃ labhetha paradattūpajīvī,  
 nālan thutun no pi nupaccavādī,  
 tam vāpi . . .

Alive to errors all, [210]  
 a prey to none, the Sage  
 harbours no want, wants naught;  
 —across the Flood is he.

The wise acclaim as 'Sage' [211]  
 a conqueror all-wise,  
 flawless of thought, without  
 one tie or craving, Freed,

—the thinker wise and good, [212]  
 thought's watchful votary,  
 released from ties, and quit  
 of crassness, Canker-free,

—the Sage who walks aloof, [213]  
 unmoved by praise or blame,  
 whom (lion-like) no sounds  
 dismay, whom (like the wind)  
 no nets enmesh, who (like  
 the lotus) sheds whate'er  
 would tarnish him,—the guide  
 of others, led by none;

—tranquil, sense-disciplined, [214]  
 still imperturbable  
 (no matter what men say)  
 as is a timber-balk,

—who loathes depravity, [215]  
 as, shuttle-wise, he moves  
 onward 'twixt right and wrong,

—the Sage, by self-restraint [216]  
 through youth and manhood kept  
 from wrong, who angers none  
 nor ever anger feels,

—who, careless if his dole [217]  
 from top or bottom comes,  
 carps not at what he gets,  
 nor meagre thanks returns,

12. Munim carantam viratam methunasmā, [218]  
 yo yobbane na upanibajjhate kvaci,  
 madappamādā viratam vippamuttam,  
 tam vāpi
13. Aññāya lokam paramatthadassim, [219]  
 ogham samuddam atitariya tādum,  
 tam chinnagantham asitam anāsavam,  
 taṃ vāpi dhīrā 'munim' vedayanti.
- 
14. Asamā ubho dūravihāravuttino [220]  
 gihī dāraposī, amamo ca subbato  
 Parapānarodhāya gihī asamyato,  
 niccam munī rakkhatī pāṇine yato.
15. Sikhī yathā nilagīvo vihangamo [221]  
 hamsassa nōpeti javam kudācanam,  
 evam gihī nānukaroti bhikkhuno  
 munino vivittassa vanamhi jhāyato ti.

Uragavaggo pathamo

—the Sage who chastely lives, [218]  
unsnared by youthful charms,  
who ne'er gives way to drink  
or riotous excess,

—who comprehends the world, [219]  
who sees the supreme good  
who, safe across the Flood,  
has burst his chains and now  
no ties nor Cankers knows,  
—him wise men hail as 'Sage'.

Unlike and wide apart they stand [220]  
in mode of life and livelihood,  
—the layman with a house and home,  
and virtue's upright, selfless son  
Heedless, the layman kills and slays,  
heedful, the Sage shields life from harm.

For all its crest and neck so blue [221]  
the peacock ne'er can match in flight  
the swan, nor layman emulate  
an Almsman, when in lonesome wilds  
the Sage is plunged in Reverie

End of the Snake Book

## II. CŪLAVAGGA

## I RATANASUTTA

1. Yānīdha bhūtāni samāgatāni [222]  
 bhum māni vā yāni va antalikkhe,  
 sabbe va bhūtā sumanā bhavantu,  
 atho pi sakkacca sunantu bhāsitam
- 2 Tasmā hi bhūtā nīsāmetha sabbe [223]  
 mettam karotha mānusiyyā pajāya  
 divā ca ratto ca haranti ye balim.  
 Tasmā hi ne rakkhatha appamattā
- 3 Yam kiñci vittam idha vā huram vā [224]  
 saggesu vā yam ratanam paṇītam,  
 na no samam atthi tathāgatena  
 Idam pi Buddhhe ratanam paṇītam  
 Etena saccena suvatthi hotu!
- 4 Khayam virāgam amatam paṇītam [225]  
 yad ajjhagā Sakyamuni samāhito,  
 na tena Dhammena sam' atthi kiñci  
 Idam pi Dhamme ratanam paṇītam.  
 Etena saccena suvatthi hotu!
- 5 Yam Buddhasettho parivannayī sucim [226]  
 ('samādhim ānantarikañ' fiam āhu),  
 samādhinā tena samo na vijjati  
 Idam pi Dhamme ratanam paṇītam.  
 Etena saccena suvatthi hotu!
6. Ye puggalā attha satam pasatthā [227]  
 (cattāri etāni yugāni honti),  
 te dakkhineyyā Sugatassa sāvakā;  
 etesu dunnāni mahapphalāni.  
 Idam pi Samghe ratanam paṇītam.  
 Etena saccena suvatthi hotu!

## II. THE SHORT BOOK

## Sutta 1. The Three Gems

May denizens of earth [222]  
and sky assembled here,  
may beings all, rejoice  
and hearken unto me

List, beings all, and show [223]  
goodwill to men, who bring  
oblations night and day.  
So shield mankind from harm.

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No wealth in earth or skies, [224]  
no gem divine, can vie  
with Him who found the Truth.  
This gem the Buddha holds,  
—and may that truth bless all!

The perfect Peace He preached [225]  
—our Sage's Deathless Peace—  
can find no match elsewhere.  
This gem the Doctrine holds,  
—and may that truth bless all!

'Rapt contemplation's meed', [226]  
which matchless Buddha praised,  
can find no match elsewhere.  
This gem the Doctrine holds;  
—and may that truth bless all!

His faithful followers, [227]  
Conversion's eightfold ranks  
(four Paths, four Fruits, in all),  
deserve oblations; gifts  
to them yield rich returns.  
This gem the Order holds;  
—and may that truth bless all!

7. Ye suppayuttā manasā dalhena [228]  
 nikkāmīno Gotamasāsanamhi,  
 te pattipattā amatam vigayha,  
 laddhā mudhā nibbutim bhuñjamānā  
 Idam pi Samghe ratanam panītam  
 Etena saccena suvatthi hotu!
8. Yath' Indakhīlo pathavim sito siyā [229]  
 'catubbhi vātehi asampakampiyo,  
 tathūpamam sappurisam vadāmi,  
 yo ariyasaccāni avecca passati  
 Idam pi Samghe ratanam panītam  
 Etena saccena suvatthi hotu!
9. Ye ariyasaccāni vibhāvayanti [230]  
 gambhīrapaññīna sudesitāni,  
 kiñcāpi te honti bhusappamattā,  
 na te bhavam atthamam ādiyanti.  
 Idam pi Samghe ratanam panītam  
 Etena saccena suvatthi hotu!
10. Sahā v' assa dassanasampadāya, [231]  
 tayas su dhammā jahitā bhavanti.—  
 sakkāyaditthi vicikicchitāni ca  
 silabbataṃ vāpi yad atthi kiñci;  
 catūh' apāyehi ca vipparamutto  
 cha cābhīṭhānāni abhabbo kātum.  
 Idam pi Samghe ratanam panītam.  
 Etena saccena suvatthi hotu!
11. Kiñcāpi so kamman karoti pāpakam [232]  
 kāyena vācā uda cetasā vā,  
 abhabbo so tassa paticchādāya;  
 —abhabbatā ditthapadassa vuttā.  
 Idam pi Samghe ratanam panītam.  
 Etena saccena suvatthi hotu!
12. Vanappagumbe yathā phusitagge [233]  
 gimhānamāse pathamasmim gimhe,  
 tathūpamam Dhammavaram adesayi  
 nibbānagāmim parama-m-hitāya  
 Idam pi Buddhhe ratanam panītam.  
 Etena saccena suvatthi hotu!

And they whose stedfast hearts,  
by lusts unswayed, are set  
on Gotama's behests,  
—these win their goal, these taste  
a bliss right cheaply earned  
This gem the Order holds,  
—and may that truth bless all!

[228]

As Indra's deep-sunk balk  
defies all winds that blow,  
so stedfast stand the good  
who grasp the Noble Truths.  
This gem the Order holds,  
—and may that truth bless all!

[229]

All who absorb those Truths  
which our deep thinker preached,  
though they backslide, shall see  
not more than seven births.  
This gem the Order holds,  
—and may that truth bless all!

[230]

And when full vision comes,  
three outlooks pass away —  
doubt, personality,  
and ritual Thus freed  
from dread of hell and doom,  
man cannot perpetrate  
the six dire, deadly sins  
This gem the Order holds;  
—and may that truth bless all!

[231]

And if one should transgress  
in word or deed or thought,  
he cannot cloke his fault,  
since he has 'seen the light'.  
This gem the Order holds;  
—and may that truth bless all!

[232]

As when in spring the brake  
is gay with flow'r and leaf,  
thus best of gospels lights  
the way Nirvāna-ward  
This gem the Buddha holds;  
—and may that truth bless all!

[233]



- 13 Varo varaññū varado varāharo [234]  
 anuttaro Dhammavaram adesayī.  
 Idam pi Buddhē ratanam paṇītam  
 Etena saccena suvatthi hotu!
14. 'Khīnam purānam, navam na 'tthi sambhavam', [235]  
 virattacittā āyatike bhavasmim  
 te khīnabijā avirūhichandā  
 nibbantū dhīrā yathāyam padīpo.  
 Idam pi Saṃghe ratanam paṇītam  
 Etena saccena suvatthi hotu!
- 
15. Yānīdha bhūtāni samāgatāni [236]  
 bhum māni vā yāni va antalikkhe,  
 tathāgatam devamanussapūjitaṃ  
 Buddham namassāma, suvatthi hotu!
- 16 Yānīdha bhūtāni samāgatāni [237]  
 bhum māni vā yāni va antalikkhe,  
 tathāgatam devamanussapūjitaṃ  
 Dhammam namassāma, suvatthi hotu!
17. Yānīdha bhūtāni samāgatāni [238]  
 bhum māni vā yāni va antalikkhe,  
 tathāgatam devamanussapūjitaṃ  
 Saṃgham namassāma, suvatthi hotu!

## 2 ĀMAGANDHASUTTA

1. Sāmākacingulakacīnakāni [239]  
 pattapphalam mūlapphalam gavipphalaṃ  
 dhammena laddhaṃ sata-m-asamānā  
 na kāmakāmā alikam bhananti.
- 2 Yad asamāno sukatam sunitthitaṃ [240]  
 parehi dinnam payatam paṇītaṃ  
 sālīnam annaṃ paribhuñjamāno,  
 so bhuñjati, Kassapa, āmagandhaṃ.

He is—He knows—He gives—  
the best; His Doctrine's best  
This gem the Buddha holds,  
—and may that truth bless all!

[234]

'The old is dead; no fresh  
growths rise', cry saints, who, quit  
of germs and hopes, reject  
all life to come and pass  
away like lamps unfed.  
This gem the Order holds,  
—and may that truth bless all!

[235]

Praise, denizens of earth  
and skies, praise, beings all,  
the Buddha, dear to gods  
and men,—who brings the Truth;  
—and may a blessing come!

[236]

Praise, denizens of earth  
and skies, praise, beings all,  
the Doctrine, dear to gods  
and men,—which brings the Truth,  
—and may a blessing come!

[237]

Praise, denizens of earth  
and skies, praise, beings all,  
the Order, dear to gods  
and men,—which brings the Truth  
—and may a blessing come!

[238]

### Sutta 2. Carrion

*A brahmin* The mullet-grain, palm-nuts,  
pulse, bulbs, and wilding shoots,  
—this diet, rightly got,  
ne'er prompts the good to lie.

[239]

'Tis eating carrion  
to touch a host's rich fare,  
well-dressed and delicate!

[240]

3. 'Na āmagandho mama kappatīti'  
icc-eva tvam bhāsasi, Brahmagandhu,  
sālīnam annam paribhuñjamāno  
sakuntamamsehi susamkhatehi  
Pucchāmi tam, Kassapa, etam attham:  
Kathappakāro tava āmagandho? [241]
4. Pānātipāto vadhachedabandhanam  
theyyam musāvādo nīkatī vañcanāni ca  
ajjhenakujjam paradārasevanā,  
—es' āmagandho, na hi mamsabhojanam. [242]
5. Ye idha kāmesu asamyatā janā  
rasesu giddhā asucikamissitā  
natthikaditthī vīsamā durannayā,  
—es' āmagandho, na hi mamsabhojanam. [243]
6. Ye lūkhasā dārunā pīthimamsikā  
mittadduno nikkarunātīmānino  
adānasilā, na ca denti kassaci,  
—es' āmagandho—pe— [244]
7. Kodho mado thambho paccupatthāpanā  
māyā usuyyā bhassasamussayo ca  
mānātīmāno ca asabbhi santhavo,  
—es' āmagandho . . . . [245]
8. Ye pāpasilā inaghātasūcakā  
vohārakūtā idha pātirūpikā  
narādhamā ye 'dha karonti kibbisam,  
—es' āmagandho . [246]
9. Ye idha pānesu asamyatā janā  
paresam ādāya vihesam uyyutā  
dussīlaluddā pharusā anādarā,  
—es' āmagandho . . . . [247]
10. Etesu giddhā, viruddhātipātino  
nicc' uyyutā pecca tamam vajanti ye,  
patanti sattā nīrayam avamsirā,  
—es' āmagandho . . . . [248]

Though you (a brahmin<sup>1</sup>) say  
 you touch no carrion,  
 you eat choice dishes made  
 with flesh of birds—I ask  
 what you term 'carrion'

[241]

*Kassapa*  
*(a former Buddha)*. Killing and maiming, stripes,  
 bonds, theft, lies, fraud, deceit,  
 adultery,—not meats,  
 but these, are carrion

[242]

Pursuit of pleasure, lust  
 for guzzling, life unclean,  
 blatant dissent,—not meats,  
 but these, are carrion.

[243]

Backbiting, cruelty,  
 betrayals, ruthless pride,  
 mean stinginess,—not meats,  
 but these, are carrion

[244]

Anger, conceit, revolt,  
 guile, envy, bluster, pride,  
 low company,—not meats,  
 but these, are carrion

[245]

Base living, slander, fraud,  
 cheating, the trickster's wiles,  
 foul infamies,—not meats,  
 but these, are carrion

[246]

The lust to kill and hurt  
 and rob, the evil trade  
 of hunters fierce,—not meats,  
 but these, are carrion

[247]

This rage to slay and steal,<sup>✓</sup>  
 these crimes, are fraught with doom  
 and end in hell,—not meats,  
 but these, are carrion

[248]

11. Na macchamamsam nānāsakattam, [249]  
 na naggiyam mundiyam jatājallam  
 kharājūnāni vā,  
 nāggihuttass' upasevanā va yā,  
 ye vā pi loke amarā bahū tapā,  
 mantāhutī yaññā-m-utūpasevanā  
 sodhenti maccam avitinnakankham.
12. Sotesu gutto vijitindriyo care [250]  
 dhamme thito ajjavamaddave rato  
 sangātigo sabbadukkhappahīno  
 na lippati ditthasutesu dhīro
- 
13. Icc' etam attham Bhagavā punappunam [251]  
 akkhāsī, tam vedayī mantapāragū  
 Citrāhi gāthāhi Muni-ppakāsaya  
 nirāmagandho asito durannayo
14. Sutvāna Buddhassa subhāsitam padam [252]  
 nirāmagandham sabbadukkhāpanūdanam,  
 nīcamano vandī Tathāgatassa,  
 tatth' eva pabbajjam arocayittha.

### 3 HIRISUTTA

1. Hirin tarantaṃ vijugucchamānam, [253]  
 'sakhāham asmi' itī bhāsamānam,  
 sayhāni kammāni anādiyantam,  
 'N' eso maman' ti itī nam vijaññā.
2. Ananvayaṃ piyam vācam yo mittesu pakubbati, [254]  
 'Akarontaṃ bhāsamānam' pariṇānanti paṇḍitā.

No abstinence from meat  
and fish, no nudity,  
no top-knots, shaven crowns,  
no grime or garb of pelt,  
no cult of sacred fire,  
no stark austerities  
to purchase future bliss,  
no runes, burnt-off'rings, rites,  
—can cleanse the man who doubts.

[249]

Control thy senses, rule  
thy powers, hold to Truth,  
be kind. The saint who leaves  
all ties and vanquishes  
all Ills, is stained by naught  
he either sees or hears

[250]

---

What thus the Lord set forth,  
the brahmin realized,  
as, verse by verse, he heard  
th' unswerving mystic Sage,  
all 'carrion' above.

[251]

Hearing the Buddha preach  
these lofty, saving truths,  
denouncing 'carrion'  
and sweeping Ills away,  
the brahmin meekly knelt  
and asked to be enrolled  
an Almsman then and there.

[252]

### Sutta 3. Loyalty

Renounce dishonest men  
who flout their plighted word  
and, though they pose as friends,  
perform not what they might.

[253]

When glozing protestations end in naught,  
then sage observers style it 'words, not deeds'

[254]

3. Na so mitto yo sadā appamatto [255]  
 bhedāsamki randham evānupassī;  
 yasmim ca seti urasīva putto,  
 sa ve mitto yo parehi abhejjo.
4. Pāmujjakaranam thānam pasarṃsāvahanam sukham [256]  
 phalānūsamsa bhāveti vahanto porisam dhuram.
5. Pavivekarasam pītṽ rasam upasamassa ca [257]  
 niddaro hoti nippāpo dhammapīturasam pivam.

#### 4 MAHĀMANGALASUTTA

Evam me sutam Ekam samayam Bhagavā Sāvattṭhiyam viharati Jetavane Anāthapindikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavannā kevalakappam Jetavanam obhāsetṽ yena Bhagavā ten' upasamkamī, upasamkamitṽ Bhagavantam abhivādetṽ ekamantam atthāsī Ekamantam thutā kho sā devatā Bhagavantam gāthāya ajjhabhāsī —

1. Bahū devā manussā ca mangalāni acintayum, [258]  
 ākankhamānā sotthānam —brūhi mangalam uttamam.
- 
2. Asevanā ca bālānam, paṇḍitānañ ca sevanā, [259]  
 pūjā ca pūjanīyānam;—etam mangalam uttamam
3. Patirūpadesavāso ca, pubbe ca katapuññatā, [260]  
 attasammāpanidhi ca,—etam mangalam uttamam
4. Bāhusaccañ ca sippaṇ ca vinayo ca susikkhito [261]  
 subhāsītā ca yā vacā,—etam mangalam uttamam
5. Mātāpitu upatthānam, puttadārassa sangaho, [262]  
 anākulā ca kammantā;—etam mangalam uttamam
6. Dānañ ca dhammacariyā ca, ñātakānañ ca sangaho, [263]  
 anavajjāni kammāni;—etam mangalam uttamam
7. Ārati virati pāpā majjapānā ca samyamo, [264]  
 appamādo ca dhammesu;—etam mangalam uttamam.

No friend is he whose eye  
is ever on the watch  
to spy shortcomings out,  
—against a future breach.  
But if you rest secure,  
like babe on mother's breast,  
you have a friend indeed,  
whom none can rob you of.

[255]

Whoso, while shouldering man's common lot,  
has reaped a harvest blest, accomplishes  
a happy life and well-earned meed of praise.

[256]

But he who, in aloofness, tastes true Peace,  
puts haunting dread away, and wickedness,  
and quaffs those draughts of bliss the Doctrine gives.

[257]

#### Sutta 4. The Boon of Boons

Thus have I heard. Once while the Lord was staying at Sāvattī in Jeta's grove in Anāthapindika's pleasaunce, a certain deity of surpassing beauty illumined the whole grove as night was on the wane, and, coming to the Lord, stood to one side after meet salutations, addressing the Lord in the following stanzas :—

In quest of weal, full many gods and men  
have ponder'd over fortune's choicest boons.  
Tell me, I pray, what boon stands out supreme.

[258]

*The Lord:* 'Tis shunning fools, consorting with the wise,  
and heartfelt worship of the worshipful;

[259]

'tis life in scenes befitting spent, a past  
of garner'd goodness, aspiration high;

[260]

'tis lore profound and skill, obedience  
to rules prescribed, and well-weighed utterance;

[261]

'tis ministry to parents, tender care  
for wife and child, an undistracting trade;

[262]

'tis largesse, pious living, tender care  
for kith and kin, conduct beyond reproach;

[263]

'tis shunning and eschewing wickedness,  
forswearing drink, keeping right states of mind;

[264]



8. Gāravo ca nīvāto ca santutthī ca kataññūtā [265]  
kālena dhammasavānam,—etam mangalam uttamam.
- 9 Khantī ca sovacassatā samanānañ ca dassanam [266]  
kālena dhammasācchā,—etam mangalam uttamam
- 10 Tapo ca brahmacariyā ca, ariyasaccāna' dassanam, [267]  
nibbānasacchikiriya ca,—etam mangalam uttamam
11. Phutthassa lokadhammehi cittaṃ yassa na kampatī [268]  
asokam virajāṃ khemam,—etam mangalam uttamam
12. Etādisāni katvāna sabbattha-m-apaṇijitā [269]  
sabbattha sotthim gacchanti,—tam tesam mangalam uttamam.

## 5. SŪCILOMASUTTA

Evam me sutam Ekam samayam Bhagavā Gayāyam viharati Tamkita-  
mañce Sūcilomassa yakkhassa bhavane Tena kho pana samayena Kharo ca  
yakkho Sūcilomo ca yakkho Bhagavato avidūre atikkamanti Atha kho  
Kharo yakkho Sūcilomam yakkham etad avoca Eso samano ti

N' eso samano; samanako eso Yāva jānāmi yadi vā so samano yadi vā  
samanako ti

Atha kho Sūcilomo yakkho yena Bhagavā ten' upasamkamī, upasamkamitvā  
Bhagavato kāyam upanāmesī. Atha kho Bhagavā kāyam apanāmesī Atha kho  
Sūcilomo yakkho Bhagavantam etad avoca Bhāyasi mañ, samanāti

Na khvāhan tam, āvuso, bhāyāmi; api ca kho te samphasso pāpako ti

Pañham tam, samana, pucchissāmi. Sace me na vyākariṃssasi, cittaṃ vā te  
khipissāmi, hadayam vā te phālessāmi, pādesu vā gahetvā para-Gangāya  
khipissāmi

Na khvāhan tam, āvuso, passāmi sadevake loke samārake \*sābrahmake  
sassamanabrāhmaniyā pajāya sadevamanussāya yo me cittaṃ vā khipeyya,  
hadayam vā phāleyya, pādesu vā gahetvā para-Gangāya khipeyya. Api ca  
tvam, āvuso, puccha yad ākankhasīti

Atha kho Sūcilomo yakkho Bhagavantam gāthāya ajjhabhāsī —

1. Rāgo ca doso ca kutoṇidānā? [270]  
Aratī ratī lomahamso kutojā?  
Kuto samutthāya mano vitakkā,  
kumārakā vammam iv', ossajanti?
- 2 'Rāgo ca doso ca itonidānā; [271]  
aratī ratī lomahamso itojā;  
ito samutthāya mano vitakkā,  
kumārakā vammam iv', ossajanti

'tis rev'rent awe, content, prompt gratitude, [265]  
 and due attendance when the Doctrine's preached,  
 'tis patience, courtesy, the company [266]  
 of Almsmen, timely talks on gospel truth;  
 'tis strict austerity, a holy life, [267]  
 the Noble Truths seen clear, Nirvāna won;  
 a heart untouched by wordly things, a heart [268]  
 from sorrow freed, th' unspotted heart at Peace.  
 —To them who live that life, defeat ne'er comes, [269]  
 but always weal,—this 'boon of boons' is theirs!

### Sutta 5. Inward Growths

Thus have I heard Once, while the Lord was staying at Gayā near Stone-Couch in the domain of the sprite Sūciloma, the sprites Khara and Sūciloma were passing close by the Lord.

That's an anchorite, said Khara.

No, it is not, answered Sūciloma;—though he looks anchoritish. Wait till I make sure whether he is a real anchorite or only looks like one.

Accordingly, the sprite, with bristles like needles, went and brushed up against the Lord,—who drew back

You're afraid of me, anchorite, said the sprite

No, said the Lord; I am not afraid of you; but contact with you is unpleasant.

I will ask you a question, anchorite; if you do not answer it, I'll scare you out of your wits, or rive your heart, or fling you by the heels across the Ganges

Sir, replied the Lord, in all the wide world of gods, Māras, and Brahmās, I see no one among anchorites and brahmins, gods or men, who could do to me what you suggest However, sir, ask what you will.

Hereupon, the sprite Sūciloma addressed the Lord in these stanzas —

Whence spring ill-will and lusts? [270]  
 Whence likes, dislikes, and dread?  
 Whence thoughts which plague the mind  
 as boys a captive crow?

*The Lord.* 'Self' breeds ill-will and lusts, [271]  
 dislikes and likes and dread,  
 and thoughts which plague the mind  
 as boys a captive crow

3. Snehajā attasambhūtā nigrodhassēva khandhajā, [272]  
puthū visattā kāmesu māluvā va vitatā vane.

4. Ye nam pajānanti yatonidānam, [273]  
te nam vinodenti (sunohi yakkha!);  
te duttaram ogham imam taranti  
atiṇṇapubbam apunabbhavāya.

#### 6. DHAMMACARIYASUTTA

1. Dhammacariyam brahmacariyam, etad āhu vasuttamam. [274]  
Pabbajito pi ce hoti agārasmā anagāriyam,
2. so ce mukharajātiko vihesābhurato mago, [275]  
jīvitān tassa pāpiyo, rajam vaddhetī attano.
3. Kalahābhurato bhikkhu mohadhammena āvato [276]  
akkhātān pi na jānāti Dhammam Buddhena desitam.
4. Vihesam bhāvitattānam aviṇṇāya purakkhato [277]  
saṁkilesam na jānāti maggān nīrayagāminam.
5. Vinipātān samāpanno, gabbhā gabbham, tamā tamam, [278]  
sa ve tādīsako bhikkhu pecca dukkham nigacchati
6. Gūthakūpo yathā assa sampunṇo ganavassiko, [279]  
yo evarūpo assa; dubbisodho hi sangano
7. Yam evarūpaṁ jānātha, bhikkhavo, gehanissitam [280]  
pāpiccharaṁ pāpasamkappam pāpa-ācāragocaram,
8. sabbe samaggā hutvāna abhinibbijjāyātha nam, [281]  
kārandavaṁ niddhamatha, kasambum apakassatha;
9. tato palāpe vāhetha assamane samaṇamānīne, [282]  
niddhamitvāna pāpicche pāpa-ācāragocare,
10. suddhā suddhehi samvāsam kappayavho patissatā; [283]  
tato samaggā nipakā dukkhass' antam karissatha.

Like banyan saplings, these are inward growths  
by 'Self' begotten, craving's progeny,  
which spread abroad a tangled growth of lusts,  
like creepers rank that overgrow the woods.

[272]

All such as know their source,  
dispel the brood (give ear!)  
and cross life's Flood at last,  
to know rebirth no more.

[273]

### Sutta 6. The Good Life

The good, the holy life is hailed 'supreme'  
Though one goes forth from home to homelessness,

[274]

but shows himself harsh-tongued, and brutally  
delights to harry others, then his life  
is evil and he waxes fouler still

[275]

The wrangling Almsman, in blank folly pent,  
misses the Doctrine which the Buddha preached.

[276]

By ignorance impelled to harry saints,  
he fails to see his guilt leads straight to hell.

[277]

Passed now to doom—to birth on birth always,  
darkness succeeding darkness—, this life o'er  
that Almsman goes to dree his weird of woe.

[278]

E'en as a jakes chock-full through years of use,  
that man would be,—since guilt is hard to cleanse.

[279]

Almsmen, if such a parasite ye find,  
of evil wants and aums, of evil life,

[280]

let all with one accord him shun, as chaff  
him winnow out, as refuse cast away

[281]

So, cart away, like empty husks, those frauds  
who pose as Almsmen, being vile at heart.

[282]

Be pure, and only with the pure consort;  
and ye, in concord sage, shall end all Ills.

[283]

## 7 BRĀHMANADHAMMIKASUTTA

Evam me sutam Ekam samayam Bhagavā Sāvattṭhiyam viharati Jetavane Anāthapindikassa ārāme Atha kho sambahulā Kosalakā brāhmanamahāsālā jinnā vuddhā mahallakā addhagatā vayo anuppattā yena Bhagavā ten' upasamkamimsu, upasamkamitvā Bhagavatā saddhim sammodimsu, sammodaniyam katham sārāṇiyam vītisāretvā ekamantam nisīdimsu Ekamantam nisinnā kho te brāhmanamahāsālā Bhagavantam etad avocum Sandissanti nu kho, bho Gotama, etarahi brāhmanā porānānam brāhmanānam brāhmanadhamme ti?

Na kho, brāhmanā, sandissanti etarahi brāhmanā porānānam brāhmanānam brāhmanadhamme ti

Sādhū no bhavaṃ Gotamo porānānam brāhmanānam brāhmanadhammam bhāsatu, sace bho Gotamassa agarūti

Tena hi, brāhmanā, sunātha sādhuḥkam manasīkarotha, bhāsissāmīti.

Evam bho ti kho te brāhmanamahāsālā Bhagavato paccassosum Bhagavā etad avoca —

1. Isayo pubbakā āsum samyatatā tapassino, [284]  
pañca kāmagine hitvā atta-d-attham acārisum
2. Na pasū brāhmanān' āsum, na hiraññam, na dhāṇiyam, [285]  
sajjhāyadhanadhaññāsum, brahmam nidhum apālayum
3. Yam tesam pakatam āsi dvārabhattam upatthitaṃ [286]  
saddhāpakatam esānam dātave tad amaññisurū
4. Nānārattehi vatthehi sayanehi' āvasatthehi ca [287]  
phitā janapadā ratthā te namassimsu brāhmane.
5. Avajjhā brāhmanā āsurū ajeyyā dhammarakkhitā; [288]  
na ne koci nivāresi kuladvāsesu sabbaso.
6. Atthacattārisam vassānu komārabrahmacariyaṃ carimsu te; [289]  
vijjācaranapariyitthiṃ acarum brāhmanā pure
7. Na brāhmanā aññam agamum, na pi bhariyam kinimsu te; [290]  
sampiyen' eva samvāsam sangantvā samarocayum.
8. Aññatra tamhā samayā utuveramanim pati [291]  
antarā methunaṃ dhammam nāssu gacchanti brāhmaṇā.

## Sutta 7. Brahminism's Golden Age

Thus have I heard. Once while the Lord was staying at Sāvattthī in Jeta's grove in Anāthapindika's pleasaunce, there came to him a number of Kosalan brahmins of great wealth—broken and old, aged and stricken in years, drawing to their life's close—who, after courteous salutations, took their seats to one side, saying Are the brahmins of to-day in accord, Gotama, with the brahminic outlook of the brahmins of old?

No, brahmins, they are not

If it is agreeable to you, sir, please tell us what was the brahminic outlook of the brahmins of old.

Give ear then and hearken, I will tell you.

Certainly, sir, answered they in assent.

The Lord began.—

In self-control and strict austerity [284]

the ancient sages dwelt, the fivefold strands  
of pleasure they renounced, themselves to save.

No herds had brahmins then, no gold or pelf; [285]

their wealth was holy lore and holy life.

They deemed the common scraps outside folks' doors [286]

to be faith's offering for brahmin needs.

The rich of country sides and realms at large [287]

great court and homage to these brahmins paid  
• with garments dyed and couches and abodes.

Inviolatè, invincible were they, [288]

shuelded from harm by holness of life;  
and on a brahmin no man closed his doors.

For eight and forty years as celibates [289]

the early brahmins lived, in quest devout  
of ken and vision and of holy life.

For wives these brahmins sought no other caste, [290]

and never purchased brides; 'twas their delight  
to pass their wedded lives in bonds of love.

'Twas only when a period was o'er, [291]

that brahmins knew their wives,—and not between.

9. Brahmacariyañ ca sīlañ ca ajjavam maddavam taparñ  
soraccam avihimsañ ca khantiñ cāpi avannayum. [292]
10. Yo nesam paramo āsī brahmā dalhaparakkamo,  
sa vāpi methunam dhammam supinante pi nāgamā. [293]
11. Tassa vattam anusikkhantā idh' eke viññujātikā  
brahmacariyañ ca sīlañ ca khantiñ cāpi avannayum. [294]
12. Tandulam sayanam vattham sappitelañ ca yāciya  
dhammena samudānetvā tato yaññam akappayum,  
upatthitasmim yaññasmim nāssu gāvo hanımsu te. [295]
13. 'Yathā mātā pitā bhātā aññe vāpi ca ñātakā,  
gāvo no paramā mittā, yāsu jāyanti osadhā,  
annadā baladā c' etā vannadā sukhadā tathā,' [296]
14. —etam atthavasam ñatvā nāssu gāvo hanımsu te. [297]
15. Sukhumālā mahākāyā vannaavanto yasassino  
brāhmanā sehi dhammehi kiccākiccesu ussukā,  
yāva loke avattımsu sukham edhuttha ayam pajā. [298]
16. Tesarñ āsī vipallāso Disvāna anuto anum  
rājuno ca viyākāram, nariyo ca samalankatā, [299]
17. rathe c' ājaññasamyutte sukate, cıttasıbbane,  
nivesane, nıvese ca vibhatte bhāgaso mite, [300]
18. gomandalaparıbbūlham, nārıvaraganāyutañ,  
ulāram mānusam bhogam abhıjjhāyımsu brāhmanā. [301]
19. Te tattha mante ganthetvā Okkākam tad' upāgamum:  
—Pahūtadhanadhañño sı;  
yajassu, bahu te vıttam; yajassu, bahu te dhanam! [302]
20. Tato ca rājā samyatto brāhmanehı rathesabho,  
assamedham purisamedham sammāpāsam  
vājapeyyarñ nıraggalam,—  
ete yāge yajıtvāna brāhmanānam adā dhanam, [303]
21. —gāvo, sayanañ ca, vatthañ ca, nariyo ca samalankatā,  
rathe c' ājaññasamyutte sukate, cıttasıbbane, [304]
22. nıvesanāni rammāni suvıbhattāni bhāgaso  
nānādhaññassa pūretvā brāhmanānam adā dhanam [305]

292]	<i>Book 2, Sutta 7. Brahminism's Golden Age</i>	73
	Brahmins prized holy living, rectitude, meek kindly gentleness, austerities, patient forbearance, tender mercy, ruth.	[292]
	The pattern brahmin—steadfast, resolute— not e'en in dreams had carnal intercourse	[293]
	By his example, wisdom's sons were brought to prize forbearance, virtue, holy life	[294]
	They asked but rice, beds, garments, ghee, and oil; and with such gifts they made their offerings, —no cows were slaughter'd for their sacrifice.	[295]
	Holding that cows,—like parents, brothers, kin— were their best friends, the source of healthful things, of food, well-being, goodliness, and strength, —grateful for this, they never slaughter'd cows.	[296] [297]
	Tall, goodly, debonair, and famous men were brahmins then, inspired by zeal to grow to their own standards high of right and wrong; and, while these lived on earth, mankind fared well.	[298]
	Then came corruption Bit by bit, they saw the monarch's splendour, women richly dight,	[299]
	steeds yoked to chariots, gay coverlets, stately abodes, and chamber'd palaces,	[300]
	girt round with crowded byres, and graced with troops of women fair to view;—vast mundane wealth those brahmins saw, and, seeing, coveted.	[301]
	Thereon, they framed these verses and they sought Okkāka;—'King', said they, 'abounding wealth is thine and substance; offer sacrifice! great store, great wealth hast thou, make sacrifice!'	[302]
	Thereon the king, that doughty charioteer, won o'er by brahmins, offered sacrifice of horses, human victims, and the rest; and, at the close, to brahmins largesse gave	[303]
	of kine, beds, garments, women richly dight, steeds yoked to chariots, gay coverlets, stately abodes, and chambered palaces, filled full of gear.—The king this largesse gave.	[304] [305]



- 23 Te ca tattha dhanam laddhā sannidhū samarocayum, [306]  
tesam icchāvatinnānam bhūyo tanhā pavaddhatha.  
Te tattha mante ganthetvā Okkākam puna-m-upāgamum.
24. 'Yathā āpo ca pathavī ca hiraññadhanadhāniyam, [307]  
evam gāvo manussānam, parikkhāro so hi pāninam.  
Yajassu, bahu te vittam, yajassu, bahu te dhanam!
- 25 Tato ca rājā samyatto brāhmanehi rathesabho [308]  
'nekā satasahassīyo gāvo yaññe aghātayi.
- 26 Na pādā na visānena nāssu himsanti kenaci [309]  
gāvo eḷakasamānā soratā kumbhadūhanā,  
—tā visāne gahetvāna rājā satthen' aghātayi.
27. Tato ca devā pitaro Indo asura-rakkhasā [310]  
'Adhammo' itī pakkandum yam sattham nīpatī gave.
28. Tayo rogā pure āsum —icchā, anasanañ, jarā; [311]  
pasūnañ ca samārambhā atthānavuti-m-āgamum
- 29 Eso adhammo dandānañ okkanto purāno ahū, [312]  
adūsikāyo haññanti, dhammā dhamsenti yājakā,
30. —evam eso anudhammo porāno viññugarahito; [313]  
yattha edisakam passati, yājakam garahatī jano
31. Evam dhamme viyāpanne vibhinnā suddha-vessikā, [314]  
puthu vibhinnā khattiyā, patī' bhariyā 'vamaññītha.
- 32 Khattiyā Brahmabandhū ca ye c' aññe gottarakkhita [315]  
jātivādam nīramkatvā kāmānam vasam upāgamun ti

Evam vutte te brāhmanamahāsālā Bhagavantam etad avocum Abhik-  
kantam, bho Gotama; abhikkantam, bho Gotama! Seyyathā pi, bho Gotama,  
nikkujjitam vā ukkujjeyya, paticchannam vā vivareyya, mūlhassa vā maggam  
ācikkheyya, andhakāre vā telapajjotam dhāreyya 'cakkhumanto rūpāni dak-  
khintūti', evam evam bhotā Gotamena anekapariyāyena dhammo pakāsito.  
Ete mayam bhavantam Gotamañ saranam gacchāma dhammañ ca bhik-  
khusamghaṇi ca; upāsake no bhavam Gotamo dhāretu ajjatagge pānupetañ  
saraṇaṃ gate.

But largesse fired their passion more to get; [306]  
 their craving grew and grew Once more they sought  
 Okkāka, with these verses newly framed —

'As earth and water, gold and silver, so [307]  
 are cows a primal requisite of man  
 Great store, great wealth is thine, make sacrifice'

Thereon the king, that doughty charioteer, [308]  
 won o'er by brahmīns, for the sacrifice  
 doomed cows by hundred-thousands to the knife.

—The cows that do no hurt with horn or hoof, [309]  
 yes, gentle lamblike cows that fill the pail,  
 he bade be taken by the horn and slain

'Tis wrong! 'tis wrong!' arose th' united wail [310]  
 of Brahmās, Indra, Titans, ogres too,  
 as cows were butcher'd for the sacrifice.

Diseases, which of yore were only three [311]  
 —desires, and hunger, and senility—  
 with cattle-killing rose to ninety-eight!

'Of old began this outrage, harmless cows ' [312]  
 are slain by guilty sacrificers' hands':—

thus, thus, the wise condemn this ancient guilt, [313]  
 and folk condemn the sacrificers' crime

When right thus perished, straightway discord split [314]  
 farmers and serfs, and split the nobles' ranks,  
 while wives looked down upon their lords with scorn;

nobles and 'Brahmā's kin', with folk of rank, [315]  
 flouting their birthright, fell a prey to lusts.

Hereupon, those brahmīns of great wealth said to the Lord—Wonderful, Gotama! quite wonderful! Just as a man might set upright again what had been cast down, or reveal what had been hidden away, or tell a man who had gone astray which was his way, or bring a lamp into the dark so that those with eyes to see might see the things about them,—even so in many ways has Gotama made his Doctrine clear. We come to the reverend Gotama as our refuge, and to his Doctrine and to his Community. We ask him to accept us as followers who have found an abiding refuge from this day forth while life lasts.

## 8. NĀVĀSUTTA

1. Yasmā hi Dhammam puriso vijaññā [316]  
Indam va nam devatā pūjayeyya,  
so pūjito tasmim pasannacitto  
bahussuto pātukaroti Dhammam.
2. Tad atthikatvāna nissamma dhīro [317]  
dhammānudhammam patipajjamāno  
viññū vibhāvī nipuno ca hoti,  
yo tādissam bhajati appamatto
3. Khuddaṇ ca bālam upasevamāno [318]  
anāgatatthaṇ ca usūyakaṇ ca  
idh' eva Dhammam avibhāvayitvā  
avitinnakankho maranam upeti.
4. Yathā naro āpagam otaritvā [319]  
mahodakam salilam sīghasotam,  
so vuyhamāno anusotagāmī  
—kiṃ so pare sakkhati tārayetum?
5. Tath' eva Dhammam avibhāvayitvā, [320]  
bahussutānam anisāmay' attham,  
sayam ajānam avitinnakankho  
—kiṃ so pare sakkhati nijhāpetum?
6. Yathā pi nāvam dalham āruhitvā [321]  
phuyen' arittena samangibhūto,  
so tāraye tattha bahū pi aññe  
tatr' ūpāyaññū kusalo mutimā;
7. —evam pi yo vedagu bhāvitatto [322]  
bahussuto hoti avedhadhammo,  
so kho pare nijhāpaye pajānam  
sotāvadhānūpanisūpāpanne
8. Tasmā have sappurissam bhajetha [323]  
medhāvinaṇ c' eva bahussutaṇ ca,  
aññāya attham patipajjamāno  
viññātadhammo so sukham labhethāti.

## Sutta 8. The Good Ship

As gods their homage pay [316]  
to Indra, pay thou thine  
to him who teaches thee.  
Well-pleased thereby, thy sage  
will make the Doctrine plain.

When earnest study guides [317]  
along the way ordained,  
the leal disciple comes,  
through converse with his sage,  
to grasp, to see, to know.

But with a sorry dolt, [318]  
who fails to win the goal,  
yet envies those who do,  
the student misses Truth  
and dies with doubts still rife.

As one whom th' headlong rush [319]  
of some vast stream in spate  
whirls willy-nilly down,  
—can he help others o'er?

So he who grasps not Truth [320]  
and heeds not learning's voice,  
a doubter, knowing nought,  
—can he gain others o'er?

As on a good stout ship, [321]  
equipped with helm and oar,  
a man expert and skilled  
can ferry many o'er,

—so he who knows, who's trained, [322]  
deep student, calmly sure,  
by his full knowledge wins  
hearers who're ripe to learn.

So pick a good and wise [323]  
and learned teacher; tread  
the path of Truth he shows,  
till insight bring thee bliss.

## 9 KIMSĪLASUTTA

1. Kimsīlo, kimsamācāro, kāṇi kammāṇi brūhayam [324]  
naro sammānivitth' assa uttamatthañ ca pāpune?
2. Vaddhāpacāyī anusuyyako siyā, [325]  
kālaññu c' assa garūnam dassanāya  
dhammim katham erayitam khanaññū  
suneyya sakkacca subhāsītāni.
3. Kālena gacche garūnam sakāsam [326]  
thambham nīrankatvā nīvātavutti  
attham dhammam samyamam brahmacariyam  
anussare c' eva samācare ca.
4. Dhammārāmo Dhammarato [327]  
Dhamme thito Dhammavinicchayaññū  
n' evācare Dhammasandosavādam,  
tacchehi nuyyetha subhāsītehi
5. Hassam jappaṃ paridevam padosam [328]  
māyākatam kuhanam giddhimānam  
sārambhakakkassakasāvamuccham  
hivvā ca e vītamado thitatto.
6. Viññātasārāṇi subhāsītāni, [329]  
sutañ ca viññātam samādhisārāṇi,  
na tassa paññā ca sutañ ca vaddhati  
yo sāhaso hoti naro pamatto.
7. Dhamme ca ye ariyapavedite ratā [330]  
anuttarā te vacasā manasā kammanā ca,  
te santisoraccasamādhisanthitā  
sutassa paññāya ca sāram ajjhagū

## 10 UTTĪHĀNASUTTA

1. Utthahatha' nisīdatha' Ko attho supitena vo? [331]  
Āturānam hi kā niddā sallaviddhāna' ruppataṃ?

## Sutta 9. Right Conduct

*Sāriputta* · What conduct, code, or scheme of things to do,  
will make man sure, and bring the highest good? [324]

*The Lord* Revere and envy not [325]  
thine Elders, go to them  
at seasons due, betimes  
attend their homilies  
and hear their weighty words

Betimes thine Elders seek [326]  
with meek humility,  
weigh, follow, what they teach  
of Doctrine, self-control,  
the higher life, and Weal.

Be Doctrine thy delight [327]  
and joy, in it stand fast;  
plumb, plumb its depths, eschew  
unworthy, vapid talk;  
be Truth thy lofty theme.

Quit merry japes, laments, [328]  
deceit and fraud, greed, pride,  
brawls, taunts, the triple taint,  
—quit, quit them each and all  
and live self-poised, serene

An exhortation's crown [329]  
is comprehension, merged  
in concentration rapt.  
No growth in ken and lore  
attends remiss self-will.

But they who find their joy [330]  
in Buddha's Doctrine, shine  
in word and thought and deed.  
Full ken and lore reward  
the meek, th' intent, the calm

## Sutta 10. Arise !

Arise! Sit up! Of what avail is sleep? [331]  
What slumbers visit sick men writhing sore  
beneath the barbed arrow's rankling smart?

2. Uṭṭahatha' nisīdatha' Dalham sikkhatha santīyā,  
mā vo pamatte viññāya maccurājā amohayittha vasānuge. [332]
3. Yāya devā manussā ca sitā tittanti atthikā,  
tarath' etam vīsattikam, khano ve mā upaccagā.  
Khaṇātītā hī socanti nīrayamhī samappitā [333]
4. Pamādo rajo, pamādā pamādānupatito rajo.  
Appamādena vijjāya abbūlhe sallam attano. [334]

## 11. RĀHULASUTTA

1. 'Kacci abhinhasamvāsā nāvajānāsi paṇḍitam?  
Ukkādhāro manussānam kacci apacito tayā?' [335]
2. 'Nāham abhinhasamvāsā avajānāmi paṇḍitam;  
ukkādhāro manussānam nīccam apacito mayā'. [336]
- 
3. Pañca kāmagine hitvā piyarūpe manorame,  
saddhāya gharā nikkhamma dukkhass' antakaro bhava. [337]
4. Mitte bhajassu kalyāṇe pantañ ca sayanāsanam  
vivittam appanigghosam, mattaññū hohi bhojane, [338]
5. cīvare pīnapāte ca paccaye sayanāsane;  
etesu tanham mā 'kāsi, mā lokam punar āgami. [339]
6. Saṁvuto pāṭimokkhasmim indriyesu ca pañcasu;  
satī kāyagatā ty-atthu, nibbidābahulo bhava. [340]
7. Nimmittam parivajjehi subham rāgūpasamhitam,  
asubhāya cittam bhāvehi, ekaggaṁ susamāhitam, [341]
8. animmittāñ ca bhāvehi, mānānusayam ujjaḥa:  
tato mānābhīsamayā upasanto carissasīti. [342]

Ittham sudam Bhagavā āyasmantam Rāhulam imāhi gāthāhi abhiñham  
ovadati.

Arise! Sit up! Strive hard for inward Peace;  
let not Death's monarch, finding you remiss,  
snare and befool you as his thralls and dupes. [332]

O'ercome the toils which trap both gods and men. [333]  
Let not the moment idly pass, for, they  
who let it slip, repine—too late—in hell

Sloth is defilement, hard aheel of sloth [334]  
defilement comes, by zeal and knowledge pluck  
the barbèd arrow from your rankling wound.

### Sutta 11. To Rāhula

*The Lord* Does constant dwelling with thy teacher leave [335]  
thee scornful? Dost thou only honour him  
who bears aloft the torch that lights mankind?

*Rāhula* No constant dwelling with my teacher leaves [336]  
me scornful, always do I honour him  
who bears aloft the torch which lights mankind.

*The Lord* Leave pleasure's fivefold strands,—so sweet, so dear; [337]  
and, led by Faith, leave home, to end all Ills.

Choose worthy friends, a distant lodging seek, [338]  
remote and quiet, sparing be in food

• and raiment, alms, the requisites, and bed. [339]  
Crave not for these, lest back to earth thou come.

Obey the code, control thy senses five; [340]  
watch well thy body; grow to loathe the world.

Forsake the gay appearances of things, [341]  
where passion reigns In things austere, not gay,  
school thou thy heart to fixity and calm.

Foster what harbours no appearances. [342]  
Discard all trend to pride; pride comprehend  
and thou shalt go thy way serene and calm.

It was in this wise that, in these stanzas, the Lord again and again exhorted the reverend Rāhula.



## 12. VANGĪSASUTTA

Evam me sutam Ekam samayam Bhagavā Ālavīyam viharati, Aggālave cetiye Tena kho pana samayena āyasmato Vangīsassa upajjhāyo Nigrodhakappo nāma thero Aggālave cetiye aciraparinibbuto hoti Atha kho āyasmato Vangīsassa rahogatassa patisallīnassa evam cetaso parivittakko udapādi.—Parinibbuto nu kho me upajjhāyo’ udāhu no parinibbuto ti? Atha kho āyasmā Vangīso sāyanhasamayam patisallānā vutthito yena Bhagavā ten’ upasamkamī, upasamkamitvā Bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisīno kho āyasmā Vangīso Bhagavantam etad avoca —Idha mayham, bhante, rahogatassa patisallīnassa evam cetaso parivittakko udapādi ‘Parinibbuto nu kho me upajjhāyo’ udāhu no parinibbuto ti?’ Atha kho āyasmā Vangīso utthāyāsana ekamsam cīvaram katvā yena Bhagavā ten’ añjalim panāmetvā Bhagavantam gāthāya ajjhabhāsī:

1. Pucchāma Satthāram anomapaññīnaṃ [343]  
 ditthe va dhamme yo vicikicchānam chettā:  
 Aggālave kālam akāsi bhikkhu  
 nīāto yasassī abhinibbutatto
2. Nigrodhakappo itī tassa nāmaṃ [344]  
 tayā katam, Bhagavā, brāhmaṇassa;  
 so tam namassam acari mutyapekko  
 āradhaviṇṇiyo dalhadhammadassī
3. Taṃ sāvakaṃ, Sakka, mayam pi sabbe [345]  
 aññātum icchāma, samantacakkhu;  
 samavattitā no savaṇāya sotā,  
 —tvaṃ no Satthā, tvaṃ anuttaro si
4. Chund’ eva no vicikiccham; brūhi m’ etaṃ:— [346]  
 parinibbutam vedaya, bhūripañña,  
 majjhe va no bhāsa, samantacakkhu,  
 Sakko va devānaṃ sahaṇnetto.
5. Ye keci ganthā idha mohamaggā [347]  
 aññāṇapakkhā vicikicchathānā  
 Tathāgataṃ patvā na te bhavanti;  
 —cakkhum hi etaṃ paramam narānaṃ.

## Sutta 12. Kappa's Destiny

Thus have I heard. Once while the Lord was staying in the Agg-Ālava shrine in Ālavī, there had passed away at the shrine, not long before, the Elder Nigrodha-Kappa, who had been the director of the reverend Vangīsa, and Vangīsa in his private meditations speculated whether his old director had, or had not, passed utterly away. Rising from these meditations at eventide, the reverend Vangīsa betook him to the Lord, and, taking his seat to one side after due salutations, told the Lord of his speculations about his old director. Then, rising up from his seat, with his right shoulder respectfully bared, and with his folded palms extended towards the Lord, the reverend Vangīsa addressed him in these stanzas —

Teacher beyond compare, [343]  
 who solvest here and now  
 all doubts, we come to ask  
 about an Almsman famed  
 who died in placid calm

As 'Banyan-Kappa' thou [344]  
 didst name that brahmin, Lord,  
 (so leal to thee) who sought  
 Release with tireless zeal  
 and unrelaxing grip.

All-seeing Sākyān, [345]  
 reveal thy servant's lot.  
 Teacher without a peer,  
 we long to learn of thee;

resolve our doubts; declare [346]  
 if he has ceased to be!  
 O thou, who seest all,  
 speak out among us here  
 as speaks among the gods  
 Sakka the thousand-eyed.

Deluding bondages, [347]  
 —th' allies of ignorance,  
 the harbourers of doubt—  
 vanish before the Lord,  
 whose gaze transcends man's sight

6. No ce hī jātu puriso kilese  
(vāto yathā abbhaghamam) vihāne,  
tamo v' assa nivuto sabbaloko,  
na jotimanto pi narā tapeyyum [348]
7. Dhīrā ca pajjotakarā bhavanti.  
Taṃ tam aham, Vīra, tath' eva maññe,  
vipassinam jānam upāgamamha,  
parisāsu no āvikarohi Kappam! [349]
8. Khippaṃ gīram eraya vagguvaggum  
hamsā va paggayha sanim nikūja  
bindussarena suvikappitena;  
sabbe va te ujugatā sunāma. [350]
9. Pahīnajātīmaranaṃ asesam  
niggayha dhonam vadessāmi dhammam.  
Na kāmakāro hī puthujjanānam;  
samkheyyakāro ca Tathāgatānaṃ. [351]
10. Sampannaveyyākaranam tava-y-idam  
samujjupaññassa samuggahītam.  
Ayam añjali pacchimo suppaṇāmito;  
mā mohayi jānam, anomapañña. [352]
11. Parovaraṃ ariyadhammam viditvā,  
mā mohayi jānam, anomaviriya;  
vārim yathā ghammanī ghammatatto  
vācābhukankhāmi Sutam pavassa! [353]
12. Yadatthiyaṃ brahmacariyam acāri  
Kappāyano, kacci 'ssa tam amogham?  
Nibbāyi so' ādu sa-upādi-seso?  
Yathā vimutto ahu, taṃ sunāma! [354]

If One dispelled not vice,  
as wind the clouds, a pall  
of darkness would enshroud  
the world entire, not e'en  
the Sons of Light could shine.

[348]

The wise illumine. Sure  
that thou art wise and can'st  
illumine, we, who know  
thy scope, beg thee to tell  
this conclave Kappa's lot.

[349]

Haste then to lift thy voice  
so sweet, and, like a swan  
with outstretched neck, ring out  
in strains melodious,  
—apt audience are we.

[350]

Yes, He who's cleansed and done  
with birth and death, will tell!  
'Tis not to please the crowd  
I ask this, but to learn  
the verdict of Truth's Lords.

[351]

Thy comprehension holds  
the power to make all clear.  
Once more, with clasped hands,  
we pray thee, matchless sage,  
to leave us not astray.

[352]

O thou, whose vision spans  
all truth! Untiring sage,  
O leave us not astray!  
As folk in summer heat  
for water pine, pine I  
to hear thy words flow forth.

[353]

Did Kappa's higher life  
prove fruitless in the end?  
Has all he was quite gone?  
Or does some part survive?  
Say, what Release was his?

[354]

- 13 'Acchecchi tanham idha nāmarūpe. (ti Bhagavā) [355]  
 Kanhassa sotam digharattānusayitam  
 atāri jātīmaranam asesam '  
 —Icc' abravī Bhagavā pañcasettho.
- 14 Esa sutvā pasīdāmi vaco te, ısısattama; [356]  
 'Amogham kira' me puttham, na mam vañcesı Brāhmano.
15. Yathāvādī tathākārī ahū Buddhassa sāvako; [357]  
 acchidā Maccuno jālam tatam māvīvino dalham.
- 16 Addasa, Bhagavā, ādım upādānassa Kappiyo; [358]  
 accagā vata Kappāyano maccudheyyaṃ suduttaram.

## 13 SAMMĀPARIBBĀJANIYASUTTA

1. Pucchāmi Munim pahūtapaññaṃ [359]  
 tinnam pāragatam parinibbutam thitattam:—  
 Nikkhamma gharā, panuja kāme,  
 katham bhikkhu sammā so loke paribbajeyya?
- 
2. Yassa mangalā samūhatā (ti Bhagavā) [360]  
 uppādā supinā ca lakkhanā ca,  
 sa mangaladosavippahīno  
 sammā so loke paribbajeyya
3. Rāgam vinayetha mānusesu [361]  
 dibbesu kāmesu cāpi bhikkhu,  
 atikkamma bhavam samecca Dhammaṃ  
 sammā so loke paribbajeyya.
4. Vipitthakatvā pesunāni, [362]  
 kodham kadariyaṃ jaheyya bhikkhu,  
 anurodhavirodhavippahīno  
 sammā so—pe—
- 5 Hitvāna piyaṃ c' eva appiyaṃ ca [363]  
 anupādāya anıssito kuhiñci.  
 sarıyojanıyehı vıppamutto  
 sammā so . . . .

*The Lord* On earth he shed the craze  
for 'personality',  
across dark Māra's stream,  
he's safe from birth and death.  
(Said He who taught the Five ) [355]

*Vangisa* Seventh in line of Seers, I hail thy words!  
For, when I asked if Kappa's life had proved  
no failure, Brahmin, thou hast spoken out! [356]

So then, thy henchman's words and deeds conformed,  
he burst false Māra's wide-spread net so strong. [357]

Lord! Kappa found whence transmigration springs,  
and passed beyond fell Māra's grisly realms! [358]

### Sutta 13. The Anchorite's Ideal

*A Questioner.* Deep sage, who, safe 'Across',  
art spent, consummate, sure,  
—declare how th' Almsman here,  
who quits his house and home  
and pleasure's path forsakes,  
best proves true anchorite? [359]

*The Lord.* Best anchorite is he  
who heeds not omens, dreams,  
portents, or prodigies,  
who sets no store by luck; [360]

whom passion cannot tempt  
with joys of men or gods,  
because rebirth is quenched,  
because the Truth is won; [361]

who resolutely turns  
his back on calumny  
and wrath and selfishness,  
till love and hate are dead; [362]

who bans dislikes and likes,  
whom nought sustains, whom nought  
supports, whom nought enchains; [363]

6. Na so upadhīsu sāram eti [364]  
 ādānesu vineyya chandarāgam,  
 so anussito anaññaneyyo  
 sammā so loke paribbajeyya
7. Vacasā manasā ca kammanā ca [365]  
 aviruddho sammā viditvā Dhammam,  
 nibbānapadābhūpatthayāno  
 sammā so . . . .
8. Yo 'vandati man' ti na unnameyya, [366]  
 akkuttho pi na sandhiyetha bhikkhu,  
 laddhā parabhojanam na majje,  
 sammā so . . . .
9. Lobhañ ca bhavañ ca vippahāya [367]  
 virato chedanabandhanāto bhikkhu,  
 so tinnakathamkatho visallo  
 sammā so . . . .
10. Sārūppam attano viditvā [368]  
 na ca bhikkhu himseyya kañci loke,  
 yathātathiyam viditvāna Dhammañ,  
 sammā so . . . .
11. Yassānusayā na santi keci, [369]  
 mūlā akusalā samūhatāse,  
 so nirāsayo anāsayāno  
 sammā so . . .
12. Āsavakhīno pahīnamāno [370]  
 sabbam rāgapatham upātivatto  
 danto parinibbuto thitatto  
 sammā so . . .
13. Saddho sutavā nīyāmadassī [371]  
 vaggagatesu na vaggasārī dhīro  
 lobham dosam vineyya patighaṃ  
 sammā so . . . .

who never sets his hopes  
on mundane things, nor lives  
for pelf, whom naught upholds,  
who follows no man's lead; [364]

whom words nor thoughts nor deeds  
distract from grasping Truth;  
who for Nirvāna yearns; [365]

whom homage ne'er inflates  
nor scoffs depress, nor feasts  
of honour can elate; [366]

who casts out covetise  
and lust for life to come;  
who harbours no desire  
to chain or maim; whose doubts,  
with inward barbs, are gone; [367]

whom sense of duty keeps ' .  
from harming anyone,  
because his eyes have seen  
the Doctrine's verities; [368]

whom wrong proclivities  
lead not astray because  
their harmful roots are gone;  
who nothing needs nor seeks; [369]

whose Cankers are destroyed;  
who casts forth pride, and quells  
all passion,—schooled and sure;  
who, being quick, is dead; [370]

whom Faith and Lore have led  
to find salvation's road;  
whom sects can ne'er pervert;  
whom no resentment moves,  
nor hate, nor covetise; [371]



- 14 Samsuddhajūno, vivattacchaddo,  
dhammesu vasi, pāragū, anejo,  
samkhāraṇirodhañānakusalo,  
sammā so loka paribbajeyya. [372]
- 15 Atītesu anāgatesu cāpi  
kappātīto aticca suddhipañño  
sabbāyatanehi vippamutto,  
sammā so . . . [373]
- 16 Aññāya padam samecca Dhammaṃ  
vivatam disvāna pahānam āsavānaṃ  
sabbūpadhīnam parikkhayā,  
sammā so loka paribbajeyya [374]
- 17 ‘Addhā hi, Bhagavā, tath’eva etam;  
—yo so evamvihārī danto bhikkhu  
sabbasamyojaniye ca vitivatto  
sammā so loka paribbajeyya ’ [375]

## 14 DHAMMIKASUTTA

Evam me sutam Ekam samayam Bhagavā Sāvattṭhiyam vīharatī Jetavane Anāthapīṇḍikassa ārāme. Atha kho Dhammiko upāsako pañcahi upāsaka-satehi saddhum yena Bhagavā ten’ upasamkamī, upasamkamītvā Bhagavantam abhivādetvā ekamantam nisīdi Ekamantam nisinno kho Dhammiko upāsako Bhagavantam gāthāhi ajjhabhāsī —

- 1 Pucchāmi tam, Gotama bhūripañña:—  
Kathamkaro sāvako sādhu hoti ·  
yo vā agārā anāgāram eti ?  
agārino vā pan’ upāsakāse ? [376]
2. Tuvam hi lokassa sadevakassa  
gatim pajānāsi parāyanañ ca ;  
na t’atthi tulyo, nipunatthadassī;  
tuvaṃ hi Buddham pavaraṃ vadanti. [377]
3. Sabbam tuvaṃ ñānam avecca, Dhammam  
pakāsesi satte anukampamāno,  
vivattacchaddo ’si, samantacakkhu,  
virocasi vimalo sabbaloke. [378]

whom purity has crowned [372]  
 with victory, who strips  
 the veil from things, and knows  
 all outlooks, mast'ring all,  
 wantless, and fully skilled  
 to quench each Plastic Force;

who outgrows time—to come, [373]  
 or past—by purity  
 and insight, with Release  
 from all that springs from sense;

who knows the path and grasps [374]  
 the Doctrine, seeing clear  
 how he may Cankers oust  
 by sapping mundane ties;  
 —best anchorite is he

*The Questioner* 'Tis surely so, O Lord! [375]  
 The Almsman schooled to live  
 like this, who bursts all bonds,  
 is best of anchorites

### Sutta 14. Dhammika's Enquiry

Thus have I heard Once while the Lord was staying at Sāvattthī in Jeta's grove in Anāthapīṇḍika's pleasure-ground, there came to him, with five hundred other lay-followers, the lay-follower Dhammika, who, after due salutations, took his seat to one side and addressed the Lord in the following stanzas —

*Dhammika* What conduct, Gotama, [376]  
 perfects, as followers,  
 both those that homeless are  
 and those that dwell in homes?

For, thou know'st well the lot [377]  
 and goal of gods and men,  
 —thou matchless judge of Weal,  
 'Buddha most excellent'!

In pity (knowledge won) [378]  
 thou did'st reveal the Truth  
 and unveil all, pure seer,  
 to flood the world with light

4. Āgañchi te santike nāgarājā,  
Erāvano nāma, 'Jino' ti sutvā;  
so pi tayā mantayitvājjhagamā  
'sādhūti' sutvāna patītārūpo [379]
5. Rājā pi tam Vessavano Kuvero  
upeti, Dhammam paripucchamāno;  
tassāpi tvam pucchito brūsi, dhīra;  
so cāpi sutvāna patītārūpo [380]
6. Ye kec' ime tittihyā vādasilā  
(Ājivikā vā yadā vā Niganthā),  
paññāya tam nātitaranti sabbe  
—thito vajantam viya sīghagāmim. [381]
7. Ye kec' ime brāhmanā vādasilā  
vuddhā cāpi brāhmanā santi keci,  
sabbe tayi atthabaddhā bhavanti,  
—ye vāpi c' aññe vādino maññamānā. [382]
8. Ayam hi Dhammo nipuno sukho ca,  
yo 'yaṃ tayā, Bhagavā, suppvutto,  
tam eva sabbe sussūsamānā;  
tvan no vada pucchito, Buddhasettha. [383]
9. Sabbe c' ime bhikkhavo sannāsinnā,  
upāsakā cāpi, tath' eva sotum  
supantu Dhammaṃ vimalenānubuddhaṃ  
subhāsitaṃ, Vāsavassēva devā [384]
- 
10. Sunātha me, bhikkhavo, sāvayāmi vo  
Dhammaṃ dhutaṃ, taṃ ca dharātha sabbe,  
iriyāpatham pabbajitānulomikam;  
sevetha nam atthadassī mutimā. [385]
11. Na ve vikāle vicareyya bhikkhu,  
gāmaṃ ca pindāya careyya kāle,  
akālacārīṃ hi sajanti sangā,  
—tasmā vikāle na caranti buddhā [386]
12. Rūpā ca saddā ca rasā ca gandhā  
phassā ca ye sammadayanti satte,  
etesu dhammesu vineyya chandam  
kālena so pavise pātārāsam. [387]

News of 'a Conqueror'  
drew Indra's elephant  
(of elephants the king),  
who joyed to hear thy talk. [379]

Came too the fairies' king,  
thy Doctrine to explore. [380]  
Such answers thou didst give  
as he rejoiced to hear.

Trained Jains and Mendicants [381]  
all failed to vanquish thee,  
—as they who stand stock-still  
catch not the fleet of foot.

Trained brahmins, ripe in years, [382]  
—with others keen to air  
their point of view—are led  
t' embrace thy saving Truth

For, 'tis thy saving Truth,— [383]  
subtile, but preached so well—  
for which all yearn Vouchsafe,  
an answer, Lord, to us!

Let th' Almsmen seated round [384]  
with these lay followers  
learn from thy lips (as gods  
hearken to Indra's words)  
thy Lore immaculate!

*The Lord.* Give ear, ye Almsmen! Hear, [385]  
and keep, the rules prescribed:—  
Let seekers after Weal,  
behave as anchorites.

Go not thy round when noon [386]  
is past, betimes seek alms.  
Snares greet th' untimely guest;  
th' enlighten'd time their rounds.

Before thou seek'st thy meal, [387]  
clear thou thy mind of zest  
for forms, sounds, odours, taste,  
and touch,—which turn men's heads.

13. Pindañ ca bhikkhu samayena laddhā [388]  
eko patikkamma raho nisīde  
ajjhatacintī; na mano bahiddhā  
nicchāraye sangahītabbhāvo.
14. Sace pi so sallape sāvakena [389]  
aññena vā kenaci bhikkhunā vā,  
Dhammam paṇītam tam udāhareyya,  
na pesunam, no pi parūpavādam
15. Vādam hi eke patiseniyanti [390]  
Na te pasamsāma parittapaññe;  
tato tato ne pasajanti sangā,  
cittam hi te tattha gamenti dūre.
16. Pindam vihāram sayanāsanañ ca [391]  
āpañ ca saṃghātirajūpavāhanam  
sutvāna Dhammam Sugatena desitam  
samkhāya seve varapaññasāvako
17. Tasmā hi pinde sayanāsane ca [392]  
āpe ca saṃghātirajūpavāhane,  
etesu dhammesu anūpalitto  
bhikkhu, yathā pokkhare vāribindu.
18. Gahatthavattam pana vo vadāmi, [393]  
yathākaro sāvako sādhu hoti.  
—Na h' eso labbhā sapariggahena  
phassetuṃ yo kevalo bhikkhudhammo.
19. Pānam na hane, na ca ghātayeyya, [394]  
na cānujaññā hanatam paresam,  
sabbesu bhūtesu nidhāya dandaṃ  
ye thāvarā ye ca tasanti loke.
20. Tato adinnaṃ parivajjayeyya [395]  
kiñci kvaci sāvako bujhamāno;  
na hāraye, haratam nānujaññā;  
sabbam adinnaṃ parivajjayeyya.
21. Abrahmacariyaṃ parivajjayeyya, [396]  
angārakāsuraṃ jalitam va, viññū;  
asambhunanto pana brahmacariyaṃ  
parassa dāraṃ na atikkameyya

Thine alms received, return  
alone, to sit apart  
and think,—with fixed mind  
that never strays abroad [388]

In talk with pious folk  
or Almsmen, let thy theme  
the Doctrine's virtues be,  
—not spite, not finding fault. [389]

If men assail, let us  
not heed these shallow pates,  
who cling to this or that  
as vagrant minds dictate. [390]

Let wisdom's son, who heard  
his Lord, treat alms, cell, bed,  
water and rinsings, just  
as means, and nothing more. [391]

Such reason'd use will leave  
an Almsman as unstained  
as lotus-leaf,—whereon  
no drop of water rests. [392]

To conduct which perfects  
lay-followers I pass.  
(For, marriage these forbids  
to grow to Almsmen's scope ) [393]

Slay not, nor doom to death,  
nor sanction slaughter. Do  
no violence to aught  
that lives,—or strong or weak. [394]

No layman, wittingly,  
should thief, or order theft,  
or sanction any theft,  
—take but what others give. [395]

And shun incontinence  
as 'twere a pit of fire,  
or, failing continence,  
debauch no wedded wife. [396]

22. Sabhaggato vā parisaggato vā [397]  
ekassa v' eko na musā bhaneyya,  
na bhānaye, bhanatam nānujaññā;  
sabbam abhūtam parivajjayeyya
23. Majjañ ca pānam na samācareyya [398]  
—Dhammam imam rocaṇe yo gahattho—  
na pāyaye, pipatam nānujaññā,  
ummādanantam itī nam viditvā
24. Madā hī pāpāni karonti bālā, [399]  
kāronṭi c' aññe pi jane pamatte;  
etaṃ apuññāyatanam vivajjaye  
ummādanam mohanam bālakantam.
25. “Pānam na hane, na cādinnam ādiye, [400]  
musā na bhāse, na ca majjapo siyā,  
abrahmacariyā virameyya methunā,  
rattim na bhuñjeyya vikālabhojanam,
26. mālā na dhāre, na ca gandham ācare, [401]  
mañce chamāyam va sayetha santhate”.  
—Etaṃ hī atthagāṇikam āh' uposatham  
Buddhena dukkhaṇṭagunā pakāṣitam.
27. Tato ca pakkhass' upavass' uposatham [402]  
—‘cātuddasim pañcadasim atthamim’—  
pātihāriyapakkhañ ca pasannamānaso  
atthagupetam susamattarūpaṃ.
28. Tato ca pāto upavutthuposatho [403]  
annena pānena ca bhikkhusamgham  
pasannacitto anumodamāno  
yathārahaṃ samvibhajetha viññū
29. Dhammena mātāpitāro bhareyya, [404]  
payojaye dhammikaṃ so vaṇijjam;  
—etaṃ gihī vattayaṃ appamatto  
Sayampabhe nāma upeti deve ti.

In conclaves, courts, or talk, [397]  
 let him not lie, let him  
 not prompt or sanction lies;  
 —let him renounce untruth.

Layman, observe this law — [398]  
 Shun drink, make no man drink;  
 sanction no drinking Mark  
 how drink to madness leads

Through drink fools sin, and egg [399]  
 lax brethren on to sin.  
 So flee this maddening vice,  
 this folly, bliss of fools

“Slay not, nor steal, nor lie; [400]  
 from strong drink keep away,  
 refrain from lechery,  
 touch not wrong meals o' nights;

eschew both scents and wreaths; [401]  
 spread on the ground thy bed.”  
 (These eightfold sabbath-rules  
 the saving Buddha framed )

So make thy sabbath vows [402]  
 as week succeeds to week,  
 and keep with pious hearts  
 this eightfold festival

At morn, these vows performed, [403]  
 with pious, thankful heart  
 be wise and of thy means  
 give Almsmen food and drink.

Cherish thy parents well; [404]  
 follow a righteous trade  
 —Thus shall the layman staunch  
 reach realms of light above.

End of the Short Book



## III. MAHĀVAGGA

## I. PABBAJJĀSUTTA

1. Pabbajjaṃ kittayissāmi, yathā pabbajī Cakkhumā,  
yathā vimamsamāno so pabbajjam samarocayi. [405]
2. 'Sambādho 'yam gharāvāso, rajass' āyatanam' iti,  
'Abbhokāso ca pabbajjā',—iti disvāna pabbajī [406]
3. Pabbajitvāna kāyena pāpakammam vivajjayi,  
vacīduccaritam hitvā ājīvam parisodhayi [407]
4. Agamā Rājagaham Buddho Magadhānam Giribbaṃ  
piṇḍāya abhihāresi ākinnavaralakkhaṇo. [408]
5. Tam addasā Bimbisāro pāsādasīm patitthito;  
disvā lakkhanasampannaṃ, imam attham abhāsatha — [409]
6. 'Imaṃ, bhonto, nisāmetha. Abhirūpo, brahā, suci,  
caranena c'eva sampanno, yugamattaṃ ca pekkhati [410]
7. okkhittacakkhu satimā, nāyam nīcakulā-m-iva  
Rājadūtā vidhāvantu, kuhiṃ bhikkhu gamissati ' [411]
8. Te pesitā rājadūtā pitthito anubandhisuṃ — [412]  
'Kuhiṃ gamissati bhikkhu' Katthavāso bhavissati?
9. Sapadānaṃ caramāno, guttadvāro, susamvuto,  
khippam pattam apūresi sampajāno patissato. [413]
10. Sa piṇḍacāram caritvā, nikkhamma nagarā, muni  
Pandavam abhihāresi: 'Etthavāso bhavissati' [414]
11. Disvāna vāsūpagataṃ tato dūtā upāvisuṃ,  
eko ca dūto āgantvā rājino pativedayi. [415]
12. 'Esa bhikkhu, mahārāja, Pandavassa puratthato  
nisinno vyagghusabho va sīho va girigabbhare.' [416]

## III. THE LONG BOOK

**Sutta 1. Gotama's Pilgrimage**

My tongue shall tell his going forth from home, [405]  
 shall tell how he, our Seer, left house and home  
 for Pilgrimage, and why he chose that life

Because he saw 'a hole and corner life' [406]  
 was all a house and home could give, the Lord  
 went forth from home, embracing homelessness

A Pilgrim now, he shunned all evil deeds [407]  
 and lived his life aright, with blameless lips

To Rājagāha come, th' Enlighten'd One, [408]  
 by high distinction stamped, in quest of alms  
 entered the hill-girt gorge of Māgadā

As from his royal palace he looked down, [409]  
 King Bimbisāra thus addressed his court:—

'Mark, sirs, that man, so handsome, tall, and calm, [410]  
 of goodly gait, with gaze a plough's length on,

with eyes on earth downcast, of set intent! [411]  
 He comes, methinks, of no mean humble stock  
 Let servants speed to track that Almsman down '

So royal servants tracked the Almsman's steps [412]  
 to find where he would go and where would stay

With senses' portals guarded, self-controll'd, [413]  
 from house to house he duly went for alms  
 and quickly filled his bowl,—mindful, alert

His round for alms now o'er, from out the town [414]  
 our sage departed, climbing Pāṇḍavā  
 to find a lodging on its craggy heights

Marking his lodging down, the messengers [415]  
 drew near, while one went back who told the king—

'Like puissant tiger, or a lion, sire, [416]  
 within a cavern on the eastward crags  
 of rugged Pāṇḍava, your Almsman sits.'

13. Sutvāna dūtavacanam bhaddayānena khattiyo  
taramānarūpo niyyāsi yena Pandavapabbato. [417]
14. Sa yānabhūmim yāyitvā yānā oruyha khattiyo  
pattiko upasamkamma āsajja nam upāvisi [418]
15. Nisajja rājā sammodi katham sārāṇiyam tato  
katham so vītisāretvā imam attham abhāsatha.— [419]
16. ‘Yuvā ca daharo cāsi pathamuppattiko susu  
vaṇṇārohena sampanno, jātimā viya khattiyo [420]
17. sobhayanto anikaggam nāgasamghapurakkhato  
Dadāmi bhoge, bhuñjassu, jātiṇ c’ akkhāhi pucchito.’ [421]
18. ‘Ujū janapado, rāja, Himavantassa passato  
dhanaviriyena sampanno, Kosalesu nīketino, [422]
19. Ādiccā nāma gottena, Sākīyā nāma jātiyā,  
tamhā kulā pabbajito [rāja] na kāme abhupatthayam, [423]
20. kāmesv ādinavam disvā, nekkhammam datthu khemato,  
padhānāya gamissāmi, ettha me rañjati mano’ ti. [424]

## 2 PADHĀNASUTTA

1. Tam mam padhānapahūtattam, nadim Nerañjaram pati,  
viparakkamma jhāyantam yogakkhemassa pattiya, [425]
2. Namuci karunam vācam bhāsamāno upāgamī —  
‘Kiso tvam asī dubbanno, santike maranan tava. [426]
3. Sahassabhāgo maranassa, ekamso tava jīvitam  
Jīva, bho ! Jīvitam seyyo,—jīvam puññāni kāhasi [427]
4. Carato ca te brahmacariyam, aggihuttaṇ ca jūhato,  
pahūtam ciyate puññam —Kim padhānena kāhasi? [428]
5. Duggo maggo padhānāya, dukkaro durabhīsambhavo’  
—Imā gāthā bhanam Māro atthā Buddhassa santike. [429]

Hearing the news, with speed the noble prince  
drove forth from town towards Mount Paṇḍava; [417]

and when no further he could ride, on foot [418]  
the monarch made his way till him he reached

Then, seated, after courteous exchange [419]  
of seemly greetings, thus the monarch spoke

'Thou 'rt young,—a stripling still in early bloom! [420]  
Thy goodly mien bespeaks a gallant prince

his host arraying, elephants in van [421]

Lo! Here I offer wealth to spend thereon,  
and ask thee to disclose thy lineage '

*The Lord* Flanking Himālaya, in Kósala, [422]  
yonder extends a land both rich and brave.

By lineage 'the Kinsmen of the Sun' [423]

are we, and Sākiyans by family  
—Such was the stock I left behind me, sire,  
having no appetite for pleasure's toys.

Alive to all the perils pleasure brings, [424]

and finding in Renunciation peace,  
I'll struggle onward —Thus my mind finds bliss.

### Sutta 2. Gotama's Struggle

As, purged of self by struggles stern, I sat [425]

in Reverie beside Nerāñjarā,  
resolved to win by insight perfect peace,

came Māra, breathing words of ruth, to say [426]  
how lean and ill I looked, how nigh to death

'Death owns' (said he) 'a thousand parts of thee, [427]

and life can claim but one Hold fast to life!  
Life's best; for, living, thou 'lt store merit up.

If thou wilt lead a pious life and tend [428]

the fires of sacrifice, much merit will  
accrue. By struggles what wilt thou achieve?

Rough is the road, the struggle desperate ' [429]

(Thus Māra, standing by the Buddha's side )

6. Tam tathā-vādinam Māram Bhagavā etad abravī.— [430]  
Pamattabandhu pāpīma, yen' atthena idhāgato,
7. anumattena pi puññīna attho mayham na vijjati [431]  
Yesañ ca attho puññānam, te Māro vattum arahatī.
8. Atthi saddhā, tato viriyam, paññā ca mama vijjati<sup>1</sup> [432]  
Evam mam pahitattam [pi] kim jīvam anupucchasi<sup>2</sup>
9. Nadīnam api sotāni ayam vāto visosaye, [433]  
kiñ ca me pahitattassa lohitaṃ n' upasussaye<sup>3</sup>
10. Lohite sussamānamhi pīttam semhañ ca sussatī; [434]  
mamsesu khīyamānesu bhīyyo cīttam pasīdatī,  
bhīyyo satī ca paññā ca samādhī mama tītthatī.
11. Tassa mēvam vīharato, pattassa uttamavedanam, [435]  
kāmesu nāpekkhate cīttam —Passa sattassa suddhatam!
12. Kāmā te pathamā senā, dutiyā aratī vuccatī, [436]  
tatiyā khuppipāsā te, catutthī taṇhā pavuccatī,
13. pañcamī thīnamiddhan te, chatthā bhīrū pavuccatī, [437]  
sattamī vicīkicchā te, makkho thambho te atthamo,
14. lābho siloko sakkāro micchāladdho ca yo yaso, [438]  
yo c' attānam samukkamse pare ca avajānati;
15. —esā, Namuci, te senā Kanhassābhīppahāranī; [439]  
na nam asūro jīnāti, jetvā ca labhate sukham
16. Esa muñjam parihare<sup>4</sup> Dhi-r-atthu idha jīvitaṃ<sup>1</sup> [440]  
Sangāme me matam seyyo, yañce jīve parājito!
17. Pagālhā ettha na dissanti eke samanabrāhmaṇā [441]  
tañ ca maggam na jānantī yena gacchantī subbatā
18. Samantā dhajinim disvā yuttam Māram savāhanam [442]  
yuddhāya paccugacchāmi. Mā mañ thānā acāvayi
19. Yañ te taṃ na-ppasahatī senam loko sadevako, [443]  
tam te paññāya vecchāmi, āmam pattam va asmanā.

- To Māra's words the Lord made answer thus:— [430]  
*The Lord* 'Thou Evil One! Thou congener of sloth!  
 I lack no peddling rudiments like these, [431]  
 no jot of suchlike 'merit' profits me!  
 Māra should speak to those who 'merit' lack.  
 Seeing that faith and energy and lore [432]  
 have purged all Self away, why talk of 'life'?  
 The wind dries rivers up,—shall this my blood [433]  
 still course when Self is dead, when Self has gone?  
 While blood is drying up, the humours too [434]  
 dry up, and with decay of flesh my mind  
 grows calmer, stronger grows its watchfulness,  
 its garner'd Lore, its concentration rapt  
 As thus I dwell, who 've braved and borne pain's worst, [435]  
 my heart for pleasure feels no zest at all  
 Behold then, Māra, how a man is cleansed.  
 Pleasures of sense compose thy foremost ranks; [436]  
 dislikes thy second, thirst and hunger form  
 thy third array; cravings come fourth, the fifth  
 is sloth and torpor, sixth faintheartedness; [437]  
 doubts make the seventh, th' eighth,—pretence, hard heart,  
 and pelf, repute, the pride of place, with fame [438]  
 ill-gotten, scorn of others, praise of self  
 Black Māra, such is thine attacking force, [439]  
 which only heroes overcome in fight,  
 and in their conquest find abiding Weal.  
 Shall I cry craven? Nay; a pest on life! [440]  
 I'd sooner die than brook defeat—and live.  
 (Engulfed in this world's bogs, some anchorites [441]  
 and brahmīns wholly sink from sight and view,  
 and never come to know the path saints tread )  
 Seeing this host arrayed, with Māra there [442]  
 riding his elephant of war, I go  
 to fight him May he never beat me back!  
 Thy hosts—which neither men nor gods can rout— [443]  
 with Lore I'll crush, as pebbles smash a bowl

20. Vasimkaritvā saṅkappam satīñ ca sūpatitthitam [444]  
ratthā ratthañ vicarissam sāvake vinayam puthu.
21. Ty-appamattā pahūtattā mama sāsana-kārakā [445]  
akāmassa, te gamissanti yathā gantvā na socare.
- 
- 22 “Satta vassāni Bhagavantam anubandhim padā padam, [446]  
otāram nādhigacchissam Sambuddhassa satimato.
- 23 Medavannam va pāsānam vāyaso anupariyagā [447]  
‘Ap’ ettha mudu vindema, apī assādanā siyā?”
- 24 Aladdhā tattha assādam vāyas’ etto apakkamī. [448]  
—Kāko va selam āsajja nibbujjāpema Gotamam.”
- 25 Tassa sokaparetassa vinā kacchā abhassatha; [449]  
tato so dummano yakkho tatth’ ev’ antaradhāyatha.

### 3 SUBHĀSITASUTTA

Evam me sutam Ekam samayam Bhagavā Sāvattṭhiyam vīharatī Jetavane  
—pe—Bhagavā etad avoca:—Catūhi, bhikkhave, angehī samannāgatā vācā  
subhāsītā hotī na dubbhāsītā, anavajjā ca ananuvajjā ca viññūnam Katamehi  
catūhi? Idha, bhikkhave, bhikkhu subhāsitañ ñeva bhāsati no dubbhāsitam,  
Dhammañ ñeva bhāsati no adhammam, piyañ ñeva bhāsati no appiyam,  
saccañ ñeva bhāsati no alikam Imehī kho, bhikkhave, catūhi angehī saman-  
nāgatā vācā subhāsītā hotī no dubbhāsītā, anavajjā ca ananuvajjā ca viññūnan ti.  
Idam avoca Bhagavā, idam vatvā Sugato athāparam etad avoca Satthā —

1. Subhāsitam uttamam āhu santo, [450]  
dhammam bhane nāddhammam,—tam dutiyam;  
piyañ bhane nāppiyañ,—tam tatiyam,  
saccañ bhane nālīkañ,—tam catutthan ti

Atha kho āyasmā Vangīso utthāyāsana ekamsarū cīvaram katvā yena  
Bhagavā ten’ añjalim panāmetvā Bhagavantam etad avoca: ‘Paṭibhātī mam,  
Sugatātī’ ‘Paṭibhātī tam, Vangīsātī’ Bhagavā avoca Atha kho āyasmā  
Vangīso Bhagavantam sammukhā sārūppāhi gāthāhi abhittṭhavi.—

2. Tam eva vācam bhāseyya yāy’ attānam na tāpaye, [451]  
pare ca na vihumseyya,—sā ve vācā subhāsītā.
3. Piyavācam eva bhāseyya, yā vācā patinanditā, [452]  
yam anādāya pāpāni paresam bhāsate piyam

As Captain of my thoughts, with set resolve,  
from realm to realm I'll find me followers [444]

zealous and purged of Self, whom loyalty [445]  
to my commandments and their lust-free Lord,  
shall bring where sorrows find no place at all

*Māra* 'For seven years I might keep dogging him, [446]  
yet with the watchful Buddha get no chance!

To see if it was soft and good to eat, [447]  
a crow hopped round a stone that looked like fat,

but, disappointed, flew away again [448]  
—In like disgust I give up Gotama'

*The Lord*: In grief, the sprite then let his lute slip down, [449]  
as, sick at heart, he vanished out of sight

### Sutta 3. Apt words

Thus have I heard Once while staying at Sāvathī in Jeta's grove (ᑭᑦ), the Lord spoke as follows:—There are four respects which characterize words apt and not inapt, words irreproachable and beyond reproach from the discerning And what are the four? Take the case, Almsmen, of an Almsman who always speaks aptly and never inaptly, whose discourse is of the Doctrine only and not of vain matters, whose words are always kindly and never unkind, always truthful and never false These four respects characterize apt speech Thus spoke the Lord, and when the Blessed One had thus spoken, he, as Master, went on to say.—

Apt speech the good rank first, [450]  
and, second, Doctrine's themes,  
the third is kindly speech,  
and fourth is truthfulness.

Here the reverend Vangīsa rose from his seat and, with his right shoulder bared and with folded palms outstretched, said to the Lord that a thought had struck him Being bidden to express it, Vangīsa extolled the Lord to his face in suitable verses, saying—

Speak thou what neither breeds thyself remorse ' [451]  
nor hurts another —Suchlike speech is apt

Speak only kindly words, welcome to hear; [452]  
avoid all railing, kindly be thy words



- 4 'Saccam ve amatā vācā', esa dhammo sanantano; [453]  
 'sacce atthe ca Dhamme ca', āhu, 'santo patitthitā'.  
 5. Yam Buddho bhāsati vācam khemam nibbānapattiya, [454]  
 dukkhass' antakiriyāya,—sā ve vācānam uttamā

#### 4 SUNDARIKABHĀRADVĀJASUTTA

Evam me sutam Ekam समयam Bhagavā Kosalesu viharatī Sundarikāya nadiyā tīre Tena kho pana समयena Sundarikabhāradvājo brāhmano Sundarikāya nadiyā tīre aggim juhātī agghuttam paricaratī Atha kho Sundarikabhāradvājo brāhmano aggim juhātvā agghuttam paricaritvā utthāyāsana samantā catuddisā anuvilokesi. Ko nu kho imam havayasesam bhuñjeyyātī? Addasā kho Sundarikabhāradvājo brāhmano Bhagavantam avidūre aññatarasmim rukkhamūle sasīsam pārutam nisinnam, disvāna vāmena hatthena havayasesam gahetvā dakkhinena hatthena kamandalum gahetvā yena Bhagavā ten' upasamkamī Atha kho Bhagavā Sundarikabhāradvājassa brāhmanassa padasaddena sīsam vivarī Atha kho Sundarikabhāradvājo brāhmaṇo 'Mundo ayam bhavam' Mundako ayam bhavan ti', tato va puna nivattitukāmo aho si Atha kho Sundarikabhāradvājassa brāhmanassa etad aho si. Mundā pi hi idh' ekacce brāhmaṇā bhavanti, yan nūnāham upasamkamitvā jātim puccheyyan ti?

Atha kho Sundarikabhāradvājo brāhmano yena Bhagavā ten' upasamkamī, upasamkamitvā Bhagavantam etad avoca Kimjacco bhavan ti?

Atha kho Bhagavā Sundarikabhāradvājam brāhmanam gāthāhi ajjhabhāsi.—

- 1 Na brāhmaṇo no 'mhi, na rājaputto, [455]  
 na vessāyano, uda koci no 'mhi.  
 Gottam pariññāya puthujjanānam  
 akiñcano manta carāmi loke.

2. Samghāṭivāsī agiho carāmi [456]  
 nivuttakeso abhinibbutatto,  
 alippamāno idha mānavehi.  
 Akalla' maṃ pucchasi gotta-pañham.

3. 'Pucchanti ve, bho, brāhmaṇā brāhmanehi saha. Brahmano no [457]  
 bhavan ti?'  
 'Brāhmaṇo [hi] ce tvam brūsi, maṃ ca brūsi abrahmaṇam,  
 taṃ tam Sāvittim pucchāmi tīpadam catuvīsati-akkharam.'

'Truth is Nirvāna's speech' (the adage runs); [453]  
truth, weal, and Doctrine (so 'tis said) make saints

The Buddha's words of peace, which show the way [454]  
to win Nirvāna and to end all Ill,  
rank far above all other spoken words

#### Sutta 4. Offerings

Thus have I heard Once while the Lord was staying among the Kosalans on the banks of the river Sundarikā, the brahmin Sundarika-Bhāradvāja was busy there with fire offerings and with ministering to the sacrificial fire, and when all was over and done, he rose up and was looking round in all the four directions to find on whom to bestow what remained over from his sacrifice, when he became aware of the Lord seated close by at the foot of a tree, enveloped—head and all—in his cloak So, taking in his left hand the remains from the sacrifice and the waterpot in his right hand, the brahmin moved towards the Lord At the sound of the brahmin's approaching footsteps, the Lord uncovered his head. 'Why, it's only a shaveling, a wretched shaveling!'—said the brahmin to himself and he was minded to turn back. But he bethought him that there were some brahmins too who shaved their heads, and that he might ask the Lord about his descent. So the brahmin came up and asked the Lord what he was by birth.

*The Lord.* No brahmin I, no prince, [455]  
no farmer, or aught else  
All worldly ranks I know,  
but, knowing, go my ways  
as—simply nobody.

Homeless, in Pilgrim garb, [456]  
with shaven crown, I go  
my way alone, serene.  
—To ask my birth is vain

*The Brahmin.* Nay, sir; when brahmins meet they never fail to ask if 'tis a brahmin they address

*The Lord.* If you deny to me the brahminhood [457]  
you claim, I ask you then of Sāvittī,  
with clauses three, two dozen syllables.

4. 'Kim nissitā isayo manujā khattiyā brāhmaṇā devatānam yaññaṃ akappayimsu puthū idha loke' [458]

'Ya-d-antagū vedagū yaññaṃkāle  
yassāhutim labhe, tass' ijjhe ti brūmi.'

5. 'Addhā hi tassa hutam ijjhe (ti brāhmaṇo) [459]  
yam tādisaṃ vedagum addasāma;  
tumhādisānam hi adassanena  
añño jano bhuñjati pūralāsam.'

6. 'Tasmātiha tvam, brāhmaṇa, atthena atthiko upasamkamma puccha

Santam vidhūmam aniggham nirāsam [460]  
appev' idha abhivinde sumedham '

7. 'Yaññe ratāham, bho Gotama, yaññaṃ yitthukāmo nāham pajānāmi,  
anusāsatu maṃ bhavaṃ; [461]  
yattha hutam ijjhate, brūhi me tam.'

'Tena hi tvam, brāhmaṇa, odahassu sotam, Dhammam te deṣṣāmi:—

8 Mā jātīm puccha, caranañ ca puccha. [462]  
Katthā have jāyatī jātavedo;  
nīcākulīno pi munī dhītīmā  
ājāniyo hoti hurinisedho,

9 saccena danto, damasā upeto, [463]  
vedantagū, vusitabrahmacariyo;  
kālena tamhi havyaṃ pavecche,  
yo brāhmaṇo puññapekho yajetha.

10. Ye kāme hitvā aghā caranti, [464]  
susamyatattā tasaram va uju  
kālena tesu havyaṃ pavecche  
yo brāhmaṇo puññapekho yajetha.

*The Brahmin*· What moved so many sages—brahmins, nobles, and others  
—to make oblations to deities here on earth? [458]

*The Lord*· If saints partake (say I),  
the donor's thereby blest

*The Brahmin* A blessing sure is mine [459]  
who find a saint in thee.  
Had I not found thy like,  
my cake had gone elsewhere.

*The Lord*. Well, brahmin, since you are in quest of Weal, draw near and  
question me

You'll find in me a sage [460]  
good, taint-less, want-less, calm.

*The Brahmin* My delight, Gotama, is in offerings, I am anxious to make  
offerings, but know not how  
Pray, teach me, sir,— [461]  
what offerings will bless.

*The Lord*• Hearken, then, brahmin, and I will expound the Doctrine to  
you —

Judge not by birth, but life [462]  
As any chips feed fire,  
mean birth may breed a sage  
noble and staunch and true

Let brahmins 'merit' seek [463]  
by offerings where truth  
and self-control hold sway,  
with lore and holy life,

and where the homeless, dead [464]  
to pleasure, temperate,  
press—shuttle-wise—straight on;

11. Ye vītarāgā susamāhutindriyā [465]  
cando va Rāhugahanā pamuttā,  
kālena tesu—pe—
12. Asajjamānā vicaranti loke [466]  
sadā satā, hitvā mamāyitāni,  
kālena tesu . .
13. Yo kāme hitvā abhūbhuyyacārī, [467]  
yo vedī jātīmaranassa antam  
parinibbuto udakarahado va sīto,  
Tathāgato arahatī pūralāsam
14. Samo samehi, visamehi dūre, [468]  
Tathāgato hotī anantapañño;  
anūpalitto idha vā huraṃ vā,  
Tathāgato arahatī pūralāsam.
15. Yamhi na māyā vasatī na māno, [469]  
yo vītalobho amamo nīrāso,  
panunnakodho abhinibbutatto,  
so Brāhmaṇo sokamalam ahāsi;  
Tathāgato—pe—
16. Nivesanam yo manaso ahāsi, [470]  
pariggahā yassa na santi keci,  
anupādiyāno idha vā huraṃ vā,  
Tathāgato . . .
17. Samāhito yo udatārī oghaṃ [471]  
Dhammañ ca ñāsi paramāya ditthiyā,  
khināsavo, antīmadēhadhārī,  
Tathāgato
18. Bhavāsavā yassa vacī kharā ca [472]  
vidhūpitā, atthagatā, na santi,  
sa vedagū sabbadhi vippamutto,  
Tathāgato . . .
19. Sangātigo, yassa na santi sangā, [473]  
yo mānasattesu amānasatto,  
dukkham parīññāya sakhetavattum,  
Tathāgato .
20. Āsam anissāya, vivekadassī, [474]  
paravediyam ditthim upātivatto,  
ārammanā yassa na santi keci,  
Tathāgato . . .

and where the passion-free  
in peace have found Release,  
—like moons from Rāhu's jaws; [465]

and where th' emancipate  
in ceaseless vigilance  
move, calling nothing theirs. [466]

Victor by quelling lusts,  
Ender of birth and death,  
calm, cool as is a lake,  
Truth's Finder claims your gifts; [467]

to former Buddhas peer,  
remote from lesser men,  
stainless, of boundless Lore; [468]

who, void of guile and pride,  
cares not to get or have,  
true Brahmin, wrathless, spent, [469]

whose mind, from errors freed,  
retains no hankerings,  
who clings to naught at all; [470]

who stoutly crossed the Flood,  
whose vision saw the Truth,  
whose Cankers now are gone,  
whom clay shall clothe no more; [471]

the sage of full Release,  
from whom the lust to live  
(and biting tongue) have gone  
and left no smould'ring trace, [472]

who, bursting ties, is free,  
who, pride-less 'mong the proud,  
has plumbed Ill's cause and range; [473]

who, craving nothing, soars  
to heights no others knew,  
with naught to cause rebirth; [474]

21. Parovarā yassa samecca dhammā [475]  
vidhūpitā, atthagatā, na santi,  
santo, upādānakhaye vimutto,  
Tathāgato . . .
22. Samyojanamjātikhayantadassī [476]  
yo 'pānudi rāgapatham asesam,  
suddho niddoso vimalo akāco,  
Tathāgato . . . .
23. Yo attanā 'Attānam' nānupassati, [477]  
samāhito ujjugato thitatto,  
sa ve anejo akhilo akankho,  
Tathāgato . . . .
- 24 Mohantarā yassa na santi keci, [478]  
sabbesu dhammesu ca ñānadassī,  
sarīrañ ca antimam dhāreti,  
patto Sambodhim anuttarañ sivañ  
(ettāvatā yakkhassa suddhī),  
—Tathāgato arahati pūralāsam.'
- 25 'Hutañ ca mayhañ hutam atthu saccam, [479]  
yam tādīsam vedagunam alattham.

Brahmā hī sakkhī! Patiganhātu me Bhagavā, bhuñjatu me Bhagavā,  
pūralāsam!'

- 26 'Gāthābhigītam me abhojaneyyam [480]  
Sampassatam, brāhmana, n' esa dhammo;  
gāthābhigītam panudanti buddhā;  
Dhamme satī, brāhmana, vuttir esā.
- 27 Aññena ca kevalīnam mahesim, [481]  
khīnāsavam kukkucavūpasantam  
annena pānena upatthahassu;  
khattam hī tam puññapekhassa hotī '
28. 'Sādhāham, Bhagavā, tathā vjaññam [482]  
yo dakkhīnam bhuñjeyya mādisassa,  
yam yaññakāle pariyesamāno,  
pappuyya tava sāsanam '
29. 'Sārambhā yassa vīgatā, cittam yassa anāvīram, [483]  
vip̐pamutto ca kāmehi, thīnam yassa panūditam,

beneath whose gaze all 'creeds', [475]  
 consumed to ashes, die;  
 who, being spent, is freed;

who saw how bonds and birth [476]  
 could be destroyed and cease,  
 who—passion swept away—  
 is cleansed, unmarred, and pure;

who finds no inward 'Self', [477]  
 who—fixed, unswerving, sure—  
 is schooled, craves not, nor doubts;

he who with mind unwarped [478]  
 fathoms each mental state,  
 whose body is his last,  
 who in Enlightenment  
 won bliss which crowns the pure;  
 —Truth's Finder claims your gifts.

*The Brahmin* May mine prove off'ring true, [479]  
 who find a sage like thee.

Brahmā be witness! Lord, vouchsafe to take my cake.

*The Lord* I touch no chanter's fee! [480]  
 Seers countenance it not,  
 th' enlighten'd scout such fees;  
 and while the Doctrine lasts,  
 this practice must obtain.

Provide with other fare [481]  
 a sage of holy peace,  
 consummate, Canker-less.  
 —Merit to reap, sow *there*!

*The Brahmin* Who, Lord, should have my cake? [482]  
 Whom would'st thou bid me seek,  
 at time of sacrifice,  
 to eat a cake of mine?

*The Lord* Seek him who's done with strife, unmarred of heart, [483]  
 lust-free, and roused from crass stolidity;



30. sīmāntānam vinetāram, jātīmaranakovidam, [484]  
munim moneyyasampannam, tādīsam yaññīam āgataṃ

31. bhakuṭṭim vinayitvāna pañjalikā namassatha, [485]  
pūjetha annapānena,—evam ijjhanti dakkhīnā ’

32. ‘Buddho bhavam arahatī pūralāsam, puññakkhettaṃ anuttaram, [486]  
āyāgo sabbalokassa, bhoto dīnnaṃ mahapphalan ti ’

Atha kho Sundarīkabhāradvājo brāhmano Bhagavantam etad avoca:  
Abhikkantam . . . (&c. as at page 24) . arahatam ahoṣi.

### 5. MĀGHASUTTA

Evam me sutam Ekam samayam Bhagavā Rājagahe viharatī Gijjhakūṭe  
pabbate Atha kho Māgho mānava yena Bhagavā ten’ upasamkamī, upasam-  
kamitvā Bhagavatā saddhim sammodī, sammodanīyam katham sārāṇīyam  
vītisāretvā ekamantam nisīdī Ekamantam nisīno kho Māgho mānava Bha-  
gantam etad avoca:—Aham hi, bho Gotama, dāyako dānapatī vadaññī  
yācayogo, dhammena bhoge pariyesāmi; dhammena bhoge pariyesitvā,  
dhammaladdhehi bhogehi dhammādhigatehi ekassa pi dadāmi, dvīnam pi  
dadāmi, tīnam pi dadāmi, catunnam pi dadāmi, pañcannam pi dadāmi,  
channam pi dadāmi, sattannam pi dadāmi, atthannam pi dadāmi, navannam  
pi dadāmi, dasannam pi dadāmi, vīsāya pi dadāmi, timsāya pi dadāmi, cat-  
tārisāya pi dadāmi, paññāsāya pi dadāmi, satassa pi dadāmi, bhīyyo pi  
dadāmi Kaccāham, bho Gotama, evam dadanto, evaṃ yajanto, bahum  
puññam pasavāmitī?

Taggha tvaṃ, mānava, evaṃ dadanto evaṃ yajanto bahum puññam pasavasi.  
Yo kho, mānava, dāyako dānapatī . ekassa pi dadāti—pe—satassa pi  
dadāti, bhīyyo pi dadāti, bahum so puññam pasavatīti

Atha kho Māgho mānava Bhagavantam gāthāya ajjhabhāsī.—

1. Pucchām’ aham bho Gotamam vadaññīṃ (*iti Māgho* [487]  
kāśāyavāsīm aghiṃ carantam — *mānava*)  
Yo yācayogo dānapatī gahattho  
puññatthiko yajati puññapekho  
dadam paresam idha annapānam,  
—katham hutam yajamānassa sujje?

who teaches folk the bounds of rectitude  
and, versed in birth and death, is 'perfect sage'. [484]  
When such a one draws near the sacrifice,

scorn not but welcome him, entreat him well [485]  
'Tis thus that offerings a blessing bring.

*The Brahmin* · Th' Enlighten'd Lord is chief recipient; [486]  
for, he is merit's richest field, a shrine  
for all the world's oblations,—gifts to him  
bring forth abundant fruit in rich return !

Wonderful, Gotama, quite wonderful! Just as a man might set upright again . (Śc , as at p 25) . Sundarika-Bhāradvāja was numbered among the Arahats.

### Sutta 5. Largesse

Thus have I heard. Once while the Lord was staying near Rājagaha at Vulture's Peak, a young brahmin named Māgha came to him and after courteous greetings took his seat to one side, saying to the Lord —I am generous, Gotama, accessible and openhanded I seek my substance aright, and from what I thus get and obtain I give away to a single individual, or to two or more recipients—up to a hundred or more Now tell me, Gotama, do I by all these doles and oblations store up much merit?

Certainly you do, young brahmin; so would anyone who is generous, accessible and openhearted,—seeking his substance aright and, from what he has thus got and obtained, giving away to a single individual, or to two or more recipients, up to a hundred or more

Thereupon, Māgha addressed the Lord in these stanzas —

*Māgha* · Skilled judge of men's requests, [487]  
who goest, yellow-robed,  
thy homeless way,—I ask  
thee, Gotama, to whom  
should open-handed folk,  
who merit seek, do well  
to offer food and drink?

2. Yo yācayogo dānapatī gahattho (*Māghātī Bhagavā*) [488]  
 puññatthiko yajati puññapekho  
 dadam paresam idha annapānam,  
 ārādhaye dakkhiṇeyyehi tādi
3. Yo yācayogo dānapatī gahattho (*iti Māgho mānava*) [489]  
 puññatthiko yajati puññapekho  
 dadam paresam idha annapānam,  
 —akkhāhi me, Bhagavā, “dakkhiṇeyye”?
4. Ye ve asattā vicaranti loke, [490]  
 akūñcanā kevalino yatattā,  
 kālena tesu havyaṃ pavecche  
 yo brāhmano puññapekho yajetha.
5. Ye sabbasamyojanabandhanacchidā, [491]  
 dantā vimuttā anighā nirāsā,  
 kālena tesu havyaṃ pavecche  
 yo brāhmano puññapekho yajetha.
6. Ye sabbasamyojanavippamuttā, [492]  
 dantā vimuttā anighā nirāsā,  
 kālena—pe—
7. Rāgañ ca dosañ ca pahāya moham [493]  
 khīnāsavā vusitabrahmacariyā,  
 kālena . .
8. Yesu na māyā vasatī, na māno, [494]  
 ye vītalobhā amamā nirāsā,  
 kālena .
9. Ye ve na tanhāsu upātīpannā, [495]  
 vitareyya ogham, amamā caranti  
 kālena .
10. Yesam tanhā na 'tthi kuhiñci loke, [496]  
 bhavābhavāya idha vā huraṃ vā,  
 kālena . .
11. Ye kāme hitvā agihā caranti, [497]  
 susamyatattā, tasaraṃ va ujju,  
 kālena . .

*The Lord* Success will crown their gifts  
if he who takes has worth.

[488]

*Māgha* In what consists that worth?

[489]

*The Lord* When 'merit' is the aim,  
let brahmins give to saints  
who walk in self-control,  
without belongings, freed,

[490]

—to those who, bursting Bonds,  
are schooled, free, want-less, calm;

[491]

—to those who, loosed from Bonds,  
are schooled, free, want-less, calm,

[492]

—to those, from passion, hate,  
and error purged, who live  
th' uncanker'd, holy life;

[493]

—to those in whom no guile  
nor pride abides, who care  
neither to get nor have,

[494]

—to those who—cravings quelled—  
unburthened cross the Flood;

[495]

—to those who nowise crave  
a future term of life,  
on earth or anywhere;

[496]

—to those who, rid of lusts,  
pursue their homeless way  
straight onward, shuttle-wise,  
in perfect self-control;

[497]

12. Ye vītarāgā susamāhītiṇḍriyā, [498]  
cando va Rāhugahanā pamuttā,  
kālena . . .
- 13 Samitāvino vītarāgā akopā [499]  
yesam gatī na 'tthi idha vipphāya,  
kālena . . .
- 14 Jahetvā jātimaranam asesam, [500]  
kathamkatham sabbam upātivattā,  
kālena . . .
- 15 Ye attadīpā vicaranti loke, [501]  
akūñcanā sabbadhi vipphamuttā,  
kālena . . .
- 16 Ye h' ettha jānanti yathātathā idam [502]  
'Ayaṃ antimā, na 'tthi punabbhavo' ti,  
kālena . . .
17. Yo vedagū jhānarato satimā, [503]  
sambodhipatto, saranam bahunnam,  
kālena tamhi havyam pavecche,  
yo brāhmaṇo puññapekko yajetha.
- 18 Addhā amoghā mama pucchanā ahu; [504]  
akkhāsi me Bhagavā "dakkhiṇeyye"  
'Tvam h' ettha jānāsi yathātathā idam,  
tathā hi te vidito esa dhammo
- 19 Yo yācayogo dānapatī gahattho (ti Māgho mānava) [505]  
puññatthiko yajati puññapekko  
dadam paresam idha annapānam,  
—akkhāhi me, Bhagavā, "yaññasampadam"
- 20 'Yajassu; yajamāno, Māghā, (ti Bhagavā) [506]  
sabbattha ca vipphasādehi cittaṃ,  
ārammanam yajamānassa yañño,  
ettha patitthāya jahāti dosam
21. So vītarāgo, pavīneyya dosam, [507]  
mettaṃ cittaṃ bhāvayam appamānam,  
rattindivam satatam appamatto  
sabbā dīsā pharate appamaññaṃ.'

—to those, to passion dead, [498]  
 with pow'rs in leash, Released  
 (like moons from Rāhu's jaws),

at peace, meek, passionless, [499]  
 who've barred all further births,

who've done with birth and death, [500]  
 and overcome all doubts,

—to those who're their own light, [501]  
 unburthened, wholly freed;

—to those who realize:— [502]  
 "This life's my last! my last!"

—to Him, the watchful seer, [503]  
 whose Lore and Reveries  
 won him Enlightenment  
 to shelter multitudes;  
 —on Him let brahmins gifts  
 bestow, who merit seek

*Māgha* · Not vainly did I ask [504]  
 For now the Lord (who knows  
 and clearly sees it all)  
 has shown to whom to give.

When open-handed folk [505]  
 who merit seek to win,  
 bestow their food and drink  
 on others as a gift,  
 —does that a 'blessing' bring?

*The Lord*: In giving, purge thy heart, [506]  
 till giving fills thy thought  
 and Blemishes depart

Thus, shalt thou,—calm, benign, [507]  
 zealous by night and day—  
 breed limitless goodwill  
 embracing all the worlds.

22. Ko sujġhati<sup>2</sup>—muccati<sup>2</sup>—bajġhati ca<sup>2</sup> [508]  
 Ken' attanā gacchati Brahmālokaṃ<sup>2</sup>  
 Ajānato me, Muni, brūhi puttho!  
 (Bhagavā hi me sakkhi, Brahm' ajja dittho;  
 tvam hi no Brahmasamo ti saccam!)  
 Katham upapajjati Brahmālokaṃ, jutimā?

23. Yo yajati tividham yaññasampadam [509]  
 (Māghāti Bhagavā)  
 ārādhaye dakkhiṇeyyehi tādi,  
 evam yajitvā sammā yācayogo  
 upapajjati Brahmālokaṃ ti brūmīti

Evam vutte Māgho mānava Bhagavantam etad avoca: 'Abhikkantam bho Gotama—pe—ajjatagge pānupetam saraṇam gatan ti'

## 6 SABHIYASUTTA

Evam me sutam Ekam samayam Bhagavā Rājagahe viharati Veluvane Kalandakanivāpe Tena kho pana samayena Sabhiyassa paribbājakassa purāṇasālohitāya devatāya pañhā udditthā honti:—'Yo te, Sabhiya, samano vā brāhmaṇo vā ime pañhe puttho vyākaroti, tassa santike brahmacariyam careyyāsīti.' Atha kho Sabhiyo paribbājako, tassā devatāya santike te pañhe uggahetvā, ye te samanabrāhmaṇā samghino ganino ganācariyā ñātā yasassino titthakarā sādhusammata bahujaṇassa, seyyathidam Pūrano Kassapo, Makkhali Gosālo, Ajito Kesakambali, Pakudho Kaccāyano, Sañjayo Belatthiputto, Nigantho Nātaputto,—te upasamkamitvā te pañhe pucchati Te Sabhiyena paribbājakena pañhe putthā na sampāyanti; asampāyantā kopāṇi ca dosaṇi ca appaccayaṇi ca pātukaronti, api ca Sabhiyam yeva paribbājakam patipucchanti. Atha kho Sabhiyassa paribbājakassa etad ahoṣi —'Ye kho te bhonto samana-brāhmaṇā samghino ganino ganācariyā ñātā yasassino titthakarā sādhusammata bahujaṇassa, seyyathidam Pūrano Kassapo—pe—Nigantho Nātaputto, te mayā pañhe putthā na sampāyanti, asampāyantā kopāṇi ca dosaṇi ca appaccayaṇi ca pātukaronti, api ca mam yev' ettha patipucchanti Yan nūnāham hīnāy' āvattitvā kāme paribhuñjeyyan ti'

Atha kho Sabhiyassa paribbājakassa etad ahoṣi —'Ayaṃ pi samano Gotamo samghī c' eva gaṇi ca ganācariyo ca ñāto yasassī titthakaro sādhusammato bahujaṇassa. Yan nūnāham samanam Gotamam upasamkamitvā ime pañhe puccheyyan ti'

Atha kho Sabhiyassa paribbājakassa etad ahoṣi —Ye pi kho te bhonto samanabrāhmaṇā junnā vuddhā mahallakā addhagatā vayo anuppattā therā

*Māgha* Who's cleansed, or freed, or bound?  
 Whereby can one secure  
 passage to Bráhmā's realms?  
 I know not, tell me, Sage,  
 —thou Bráhmā manifest!  
 I vow thee Bráhmā's peer!  
 How, Lord of light, can man  
 pass hence to Bráhmā's realms?

[508]

*The Lord* Let him whose gifts are graced  
 by gifts' three virtues, find  
 recipients of worth,  
 —Such openhandedness  
 admits to Bráhmā's realms

[509]

Hereon, the young brahmin Māgha said to the Lord —Wonderful, Gotama, quite wonderful! Just as a man might set upright again . . . (3c, as at p 35) . from this day forth while life lasts

### Sutta 6. Sabhiya's Questions

Thus have I heard. Once while the Lord was staying at Rājagaha in the Bamboo grove where the squirrels were fed, a certain deity who in life on earth had been a relation of Sabhiya the Wanderer, propounded certain questions, with the injunction to Sabhiya to follow any anchorite or brahmin who could answer them. After learning these questions from the deity, Sabhiya betook him to anchorites and brahmins who had confraternities and schools, and were known and famed as heads of schools and founders of saving creeds and were held in high popular repute,—such as Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesa-Kambali, Pakudha Kaccāyana, Sañjaya Belatthiputta, and Nāta-putta the Jain, and to each of these six he put those questions. But not one of them could furnish the answers, each and all of them, on being questioned by Sabhiya, showed temper and irritation and resentment, and put counter-questions of their own to Sabhiya, till he was tempted to abandon the higher life for a life of pleasure.

But the thought came to him that, over and above these six, there was the anchorite Gotama, who equally had a confraternity and a school of his own, and was known and famed as the head of a school and the founder of a saving creed, and was held in high popular repute. Why not ask Gotama?

Then followed the thought that all those personages whom he had already asked without success, were old and venerable men of long standing as



rattaññū cirapabbajitā samghino ganino . mam yev' ettha patipucchanti. Kim pana me samano Gotamo ime pañhe puttho vyākarissati? Samano hi Gotamo daharo c' eva jātiyā navo ca pabbajjāyāti '.

Atha kho Sabhiyassa paribbājakassa etad ahoṣi:—'Samano kho daharo ti na uññātabbo, na paribhotabbo, daharo pi ce samano hoti, so ca hoti mahiddhiko mahānubhāvo. Yan nūnāham samanam Gotamam upasamkamitvā ime pañhe puccheyyan ti'.

Atha kho Sabhiyo paribbājako yena Rājagaham tena cārikam pakkāmi, anupubbena cārikam caramāno yena Rājagaham, Veluvanam, Kalandakanivāpo, yena Bhagavā ten' upasamkamī, upasamkamitvā Bhagavatā saddhiṃ sammodi, sammodanīyam katham sārānīyam vītisāretvā ekamantam nisīdi. Ekamantam nisīno kho Sabhiyo paribbājako Bhagavantam gāthāya ajjha-bhāsi —

1 Kamkhī vecikicchī āgamam (iti Sabhiyo) [510]  
pañhe pucchitum abhikamkhamāno;  
tes' antakaro bhavāhi me, pañhe me puttho  
anupubbam anudhammam vyākarohi me.

2 Dūrato āgato si (Sabhiyāti Bhagavā) [511]  
pañhe pucchitum abhikamkhamāno;  
—tes' antakaro bhavāmi te, pañhe te puttho  
anupubbam anudhammam vyākaromi te.

3 Puccha mam, Sabhiya, pañham yam kiñci manas' icchasi, [512]  
tassa tass' eva pañhassa aham antam karomi te ti

Atha kho Sabhiyassa paribbājakassa etad ahoṣi —'Acchariyam vata bho; abbhutam vata bho' yam vatāham aññesu samanabrāhmanesu okāsamattam pi nālattham, tam me idam samanena Gotamena okāsakammam katan ti', attamano pamodito udaggo pītisomanassajāto Bhagavantam pañham pucchi —

4 Kimpattinam āhu 'bhikkhunam' (iti Sabhiyo) [513]  
'Soratham' kena? Kathaṇi ca 'dantam' āhu?  
'Buddho' ti katham pavuccati?  
Puttho me, Bhagavā, vyākarohi.

5 Pajjena katena attanā (Sabhiyāti Bhagavā) [514]  
parinibbānagato vitinnakamkho,  
vibhavaṇi ca bhavaṇi ca vippahāya,  
vusitavā khīnapunabbhavo,—sa "bhikkhu".

anchorites, and that, as they had all failed to answer the questions, how could answers be expected from Gotama,—who was so junior in years and had only become an anchorite so recently?

But here came the thought to Sabhiya that an anchorite was not to be despised and scorned on grounds of youth, and that if a young man became an anchorite, he attained great potency and powers. So why not ask Gotama the questions?

Thereupon, Sabhiya the Wanderer set out on an alms-pilgrimage to Rājagaha and at last found the Lord in the Bamboo grove where the squirrels were fed and, after courteous greetings sat down to one side, addressing the Lord in these stanzas —

*Sabhiya*. Doubt and perplexity [510]

bring me with questions here;  
I pray you make all clear;  
expound their full import  
as I put each in turn

*The Lord*. Thou comest from afar [511]

with questionings, and I  
will answer each in turn  
and show its full import.

So ask me what thou wilt [512]  
and I will answer it

Thought Sabhiya to himself —It is wonderful, it is marvellous, how the anchorite Gotama has accorded me the hearing which all those other anchorites and brahmins refused me! So in gladness and joy, the elated and jubilant Sabhiya asked the Lord the following question —

What stamps 'the Almsman true'? [513]  
What makes him 'meek' and 'schooled'?  
What marks 'Enlightenment'?  
Answer me, Lord, I pray.

*The Lord* 'The 'Almsman true' is he [514]

who treads his chosen path  
up to Nirvāna, quit  
of doubts, not troubling if  
life closes or runs on,  
—the man who greatly lived  
and now hath slain rebirth

6. Sabbattha upekhako satimā,  
na so himsatī kañci sabbaloke,  
tinno samano anāvilo,  
ussadā yassa na santi, “sorato” so. [515]

7. Yass’ indriyāni bhāvitāni,  
ajjhataṃ bahiddhā ca sabbaloke;  
nibbijjha imam paraṇi ca lokam  
kālam kamkhatī bhāvito, sa “danto”. [516]

8. Kappāni viceyya kevalāni,  
samsāram dubhayam cutūpapātam,  
vigatarajam ananganam visuddham,  
pattam jātikkhayam,—tam āhu “buddhan” ti. [517]

Atha kho Sabhīyo paribbājako Bhagavato bhāsitaṃ abhinanditvā anumoditvā attamano pamodito udaggo pītisomanassajāto Bhagavantam uttarim pañham apucchī —

9 Kimpattinam āhu “brāhmanam”?  
“samanam” kena? kathaṇi ca “nhātako” ti?  
“nāgo” ti katham pavuccatī?  
—Puttho me, Bhagavā, vyākaroḥi (iti Sabhīyo) [518]

10 Bāhetvā sabbapāpakāni,  
vimalo sādhusamāhito thitatto,  
samsāram aticca kevalī so  
asito tādi pavuccate “brahmā” (Sabhīyāti Bhagavā) [519]

11. Samitāvi, pahāya puññapāpam,  
virajo, ñatvā imam paraṇi ca lokam,  
jātīmaranam upātīvatto,  
“samano” tādi pavuccate tathattā. [520]

The man of watchful poise [515]  
 who harms no living thing,  
 the stainless anchorite  
 —beyond life's Flood, devoid  
 of arrogance,—is 'meek'

He's 'schooled' who drills each thought [516]  
 —self-bred or from without—,  
 whom scrutiny of this  
 and other worlds has taught  
 calmly to wait death's call.

'Enlightenment' is his [517]  
 whose piercing eye surveys  
 all ages, and perceives  
 how creatures come and go  
 to tramp their dismal round;  
 who—spotless, stainless, pure—  
 has done with birth and death.

Thereon, in gladness and joy at the Lord's words, the elated and jubilant  
 Sabhiya asked his next question —

What stamps a 'Brahmin', Lord? [518]  
 —an 'Anchorite'?—a 'Saint'?  
 What makes a 'Paragon'?  
 Answer me, Lord, I pray

*The Lord*· 'Brahmin' is he who—quit [519]  
 of evil, steadfast, rapt—  
 has left rebirth behind  
 for calm, consummate Peace.

True 'Anchorite' is he [520]  
 who, finding anchorage  
 beyond works good or bad,  
 by faultlessness has plumbed  
 both this and other worlds,  
 and vanquished birth and death.

- 12 Nīnhāya sabbapāpakāni, [521]  
 ajjhattam bahiddhā ca sabbaloke,  
 devamanussesu kappiyesu  
 kappam n' eti, tam āhu "nhātako" ti.

- 13 Āgum na karoti kiñci loke, [522]  
 sabbasamyoge visajja bandhanāni  
 sabbattha na sajjati vimutto,  
 —"nāgo" tādi pavuccate tathattā ti.

Atha kho Sabhiyo paribbājako—pe—Bhagavantam uttarim pañham apucchi:—

- 14 Kaṁ "khettaṇam" vadanti buddhā? (iti Sabhiyo) [523]  
 "kusalam" kena? kathaṁ ca "pandito" ti?  
 "muni" nāma katham pavuccati?  
 —Puṭṭho me, Bhagavā, vyākaroḥi

- 15 Khettaṇi viceyya kevalāni (Sabhiyāti Bhagavā) [524]  
 divyam mānusakaṁ ca brahmakhettaṁ  
 sabbakhettaṁulabandhanā pamutto,  
 "khettaṇo" tādi pavuccate tathattā

16. Kosāni viceyya kevalāni [525]  
 dībbam mānusakaṁ ca brahmakosaṁ,  
 sabbakosamūlabandhanā pamutto,  
 "kusalo" tādi pavuccati tathattā

17. Dubhayāni viceyya pandarāni [526]  
 ajjhattam bahiddhā ca suddhipañño,  
 kanhasukkaṁ upātivatto,  
 "paṇḍito" tādi pavuccate tathattā.

18. Asataṁ ca sataṁ ca ñātvā dhammam [527]  
 ajjhattaṁ bahiddhā ca sabbaloke,  
 devamanussehi pūjīyo so,  
 sangam jalam aticca,—so "munīti".

The 'Saint' has washed away  
all evil, only bred  
or from without; no more  
he'll enter time—like gods  
and men, the brood of time.

[521]

He who lives guiltless here,  
who, bursting bonds and ties,  
hugs naught, but wins Release,  
—is therefore 'Paragon'.

[522]

Hereupon, in gladness and joy at the Lord's words, the elated and jubilant Sabhiya asked his next question.—

Whom do th' enlighten'd term  
'field's conqueror'? What makes  
a 'skilled' man?—what a 'sage'?  
and what proclaims the 'seer'?  
Answer me, Lord, I pray

[523]

*The Lord.* When thought on fields to grow  
bliss—human or divine—  
uproots all zest for fields,  
a man has 'conquer'd fields'.

[524]

When thought on barns to store  
bliss—human or divine—  
uproots all zest for barns,  
a man attains to 'skill'.

[525]

When thought on senses' range  
(internal or without)  
has left conviction clear  
—above all hopes or fears—,  
that makes a man a 'sage'.

[526]

A 'seer' is he who knows  
all outlooks good or bad,  
selfbred or from without;  
whom gods and men revere;  
who bursts all ties and snares.

[527]

Atha kho Sabhūyo paribbājako—pe—Bhagavantam uttarim pañham apucchī —

- 19 Kimpattinam āhu “vedagum”<sup>?</sup> (iti Sabhūyo) [528]  
 “Anuviditam” kena<sup>?</sup> kathañ ca “viriyavā” ti?  
 “Ājāniyo” kin ti nāma hoti?  
 —Puttho me, Bhagavā, vyākaroḥi.

- 20 Vedāni viceyya kevalāni (Sabhūyāti Bhagavā) [529]  
 samanānam yāni p’ atthi brāhmanānam  
 sabbavedanāsu vītaraḅgo  
 sabbañ vedam aticca,—“vedagū” so.

21. Anuvicca papañca-nāmarūpañ, [530]  
 ajjhatañ bahiddhā ca rogamūlañ,  
 sabbarogamūlabandhanā pamutto,  
 “anuvidito” tādi pavuccate tathattā.

- 22 Virato idha sabbapāpakehi, [531]  
 nirayadukkhā aticca, viriyavāso,  
 so “viriyavā” padhānavā  
 dhīro tādi pavuccate tathattā.

- 23 Yass’ assu lūtāni bandhanāni [532]  
 ajjhattam bahiddhā ca sangamūlañ,  
 sabbasangamūlabandhanā pamutto,  
 “ājāniyo” tādi pavuccate tathattā ti.

Atha kho Sabhūyo paribbājako—pe—Bhagavantam uttarim pañham apucchī —

- 24 Kimpattinam āhu “sottiyam”<sup>\*</sup> (iti Sabhūyo) [533]  
 “ariyam” kena<sup>?</sup> Kathañ ca “caranavā” ti?  
 “Paribbājako” kin ti nāma hoti?  
 Puttho me, Bhagavā, vyākaroḥi.

- 25 Sutvā sabbadhammam abhiññāya loka (Sabhūyāti Bhagavā) [534]  
 sāvajjānavajjam yad atthi kiñci  
 abhibhum, akathamkathim, vimuttam,  
 aṅghaṃ, sabbadhi-m-āhu “sottiyō” ti.

Hereon, in gladness and joy at the Lord's words, the elated and jubilant Sabhiya asked his next question —

What stamps 'th' adept in lore'? [528]  
 What makes him 'come to know'?  
 How gets he 'zeal'? And what  
 is termed a 'scion', Lord?  
 Answer me, Lord, I pray.

*The Lord* He who surveying lore [529]  
 (brahmins' and anchorites'),  
 and, losing zest for things  
 of sense, outgrows all lore,  
 —'tis he is 'lore's adept'.

He who detects the curse [530]  
 of 'personality'  
 (disease's root!), and plucks  
 out all that bound him fast,  
 —'tis he has 'come to know'.

He who, eschewing wrong, [531]  
 prevails o'er pains of hell,  
 shews 'zeal' by battling on  
 in staunch persistency

He who snaps bonds within [532]  
 and stubs all roots without,  
 till he is free from roots  
 and bonds,—a 'scion' is.

Hereon in gladness and joy at the Lord's words, the elated and jubilant Sabhiya put his next question —

What stamps man 'Erudite'? [533]  
 What makes him 'Noble'?—What  
 'Upright'?—What 'Anchorite'?  
 Answer me, Lord, I pray.

*The Lord* He who has learned and plumbed [534]  
 all outlooks, till—beyond  
 all praise and blame—doubts pass,  
 and with Release comes calm,  
 —he's wholly 'Erudite'.



26. Chetvā āsavāni, ālayāni [535]  
 vidvā, so na upeti gabbhaseyyam;  
 saññam tividham panujja pankam  
 kappan n' eti, tam āhu "ariyo" ti.

27. Yo idha caranesu pattipatto [536]  
 kusalo sabbadā ajāni Dhammam,  
 sabbattha na sajjati, vimutto,  
 patighā yassa na santi, "caranavā" so.

28. Dukkhavepakkaṃ yad atthi kammaṃ [537]  
 uddham adho ca tiriyaṃ cāpi majjhe  
 paribbājayitvā pariññacāri  
 māyaṃ mānam aho pi lobhakodhaṃ  
 pariyantam akāsi nāmarūpam,  
 tam "paribbājakam" āhu pattipattan ti.'

Atha kho Sabhūyo paribbājako Bhagavato bhāsitaṃ abhinanditvā anu-  
 moditvā attamano pamodito udaggo pītisomanassajāto utthāyāsanaṃ ekamsam  
 uttarāsangaṃ karitvā yena Bhagavā ten' añjalim paṇāmetvā Bhagavantam  
 sammukhā sārūppāhi gāthāhi abhuttavā —

29. Yāni ca tīni yāni ca saṭṭhi [538]  
 samanappavādasitāni, bhūripañña,  
 saññakkhara-saññānissitāni  
 osaraṇāni vineyya oghatam' agā.

30. Antagū sī pāragū sī dukkhassa' [539]  
 Arahā sī' Khīnāsavam taṃ maññe!  
 Jutimā mutimā pahūtapañño,  
 dukkhass' antakara, atāresi mam!

31. Yam me kankhitam aññāsi, [540]  
 vicikiccham maṃ atāresi, namo te!  
 Munī monapathesu pattipatta,  
 akhila Adiccabandhu, sorato sī'

32. Yā me kaṃkhā pure āsi, tam me vyākāsi, cakkhumā. [541]  
 Addhā Munī sī Sambuddho; na 'tthi nīvaranā tava.

33. Upāyāsā ca te sabbe viddhastā vinalikātā; [542]  
 sītibhūto damappatto dhītimā saccanikkamo

34. Tassa te Nāganāgassa, Mahāvīrassa, bhāsato [543]  
 sabbe devā anumodanti ubho Nārada-Pabbatā

He who tracks Cankers down  
and hacks them out, to know  
rebirth no more but sweep  
aside, as filth, all things  
of sense and banish Time,  
—'tis he is 'Noble' styled. [535]

He who on earth walks sure,  
with skill to grasp the Truth,  
—ensnared, repelled, by nought,  
but free,—'Upright' is he. [536]

The pilgrim who discerns  
what acts have Ills for fruit,  
and, comprehending, sloughs  
guile, pride of life, wants, wrath,  
and personality,  
—is perfect 'Anchorite'. [537]

Hereon, in gladness at the Lord's words, the elated and jubilant Sabhiya rose up from his seat and, with his right shoulder bared, stretched forth his folded palms towards the Lord, as he addressed him to his face in stanzas fit —

Great sage, who didst reject  
the sense-based sophistries  
of three and sixty sects,  
thou soarest o'er life's gloom! [538]

Ending, transcending, Ills,  
Cankerless Arahāt,  
thy insight, light, and lore  
have brought me safe 'Across'! [539]

For marking my distress,  
for freeing me from doubt,  
I laud thee, sage benign,  
consummate master-mind,  
great Kinsman of the Sun! [540]

The doubts I had are solved by thee, O Seer,  
O All-Enlighten'd sage immaculate! [541]

With ev'ry perturbation rooted up,  
unfever'd, tranquil, strong in Truth art thou! [542]

Great Victor! Paragon! Thy words rejoice  
all gods, all Nārādās, all Pābbatās. [543]

35. Namo te, purisājañña! Namo te, purisuttama!  
Sadevakasmim lokasmim na 'tthi te patipuggalo. [544]
36. Tuvam Buddho, tuvam Satthā; tuvam Mārābhūbhū Munī;  
tuvam anusaye chetvā tinno tāres' imam pajañ [545]
- 37 Upadhī te samatikkantā; āsavā te padālītā;  
sīho 'si anupādāno pahīnabhayabheravo. [546]
38. Pundarikam yathā vaggu toyē na upalīppati,  
evam puññe ca pāpe ca ubhaye tvam na lippasi!  
—Pāde, vīra, pasārehi Sabhiyo vandati Satthuno ti. [547]

Atha kho Sabhiyo paribbājako Bhagavato pādesu sirasā nīpatitvā, Bhagavantam etad avoca:—Abhikkantam, bhante,—pe—dhammañ ca bhikkhusaṅghaṃ ca Labheyyāham, bhante, Bhagavato santike pabbajjam, labheyyam upasampadam ti

Yo kho, Sabhiya, aññatitthiyapubbo imasmim Dhammavinaye ākamkhatī pabbajjam ākamkhatī upasampadam, so cattaro māse parivasati, catunnaṃ māsānam accayena āradhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya Api ca m' ettha puggalavemattatā viditā ti

Sace, bhante, aññatitthiyapubbā imasmim Dhammavinaye ākamkhantā pabbajjam ākamkhantā upasampadam cattāro māse parivasanti, catunnam māsānam accayena āradhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya,—ahaṃ cattāri vassāni parivasissāmi, catunnam vassānam accayena āradhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāya ti.

Alattha kho Sabhiyo Bhagavato santike pabbajjam, alattha upasampadam—pe—aññatāro kho pan' āyasmā Sabhiyo arahatam aho si.

## 7 SELASUTTA

Evam me sutam Ekam samayam Bhagavā Ang-uttarāpesu cārikaṃ caramāno mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi yena Āpanam nāma Anguttarāpānaṃ nigamo tad avasari Assosi kho Keniyo jatilo —Samaṇo khalu, bho, Gotamo Sakyaputto Sakyakulā pabbajito Anguttarāpesu cārikam caramāno mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi Āpanam anuppatto, tam kho pana bhavantam Gotamam evam kalyāno kittisaddo abbhuggato 'Iti pi so Bhagavā araham Sammāsambuddho vijjācaranasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ Buddho Bhagavā; so imam lokam sadevakam samārakam

I hail thee noblest, foremost of mankind,  
nor earth nor heaven holds thy counterpart! [544]

Enlighten'd Master! Over Māra's hosts  
triumphant! Sage, who, wrong propensities  
uprooting, for thyself salvation found  
and taught mankind to find salvation too! [545]

Thou hast surmounted all that breeds rebirth  
and extirpated Canker-growths within! [546]  
With naught to bind thee thrall to life, thou 'rt free  
as forest lion from all fears and dread.

E'en as a lotus fair to water gives [547]  
no lodgment, thou by good and bad alike  
art unaffected Stretch thou forth thy feet,  
O Victor I salute my Master's feet!

Hereon, Sabhiya the Wanderer, bowing his head in homage at the Lord's feet, said — It is wonderful, sir (*Ec*, as at p 25) confirmation as an Almsman with the Lord!

'Sabhiya, a former sectary of another school who seeks admission and confirmation in this Doctrine and Rule, first resides for four months, at the close of which period proved Almsmen admit and confirm him as an Almsman. I recognize a distinction between persons in this case'

'If, sir, former sectaries of other schools have first to undergo a four months' probation before enrolment here, then I will reside for four years, at the close of which period let proved Almsmen admit and confirm me as an Almsman.'

So Sabhiya the Wanderer received admission and confirmation as an Almsman at the hands of the Lord. Nor was it long thereafter before the reverend Sabhiya, dwelling alone and aloof (*Ec*, as at p 25) was numbered among the Arahats.

### Sutta 7. The Superman

Thus have I heard Once when the Lord was on an alms-pilgrimage in the Anga country north of the Ganges, with a great train of Almsmen, numbering twelve hundred and fifty, he sojourned in the Anga township of Āpana across the river.

It came to the ears of Keniya of the matted-hair that the anchorite Gotama, a Sakyan who had gone forth from home to homelessness as a Pilgrim, was reported to have arrived at Āpana with this great train in the course of an alms-pilgrimage Such, according to report, was the high repute noised

sabrahmakam sassamaṇabrāhmaṇum pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti; so Dhammam deseti ādikalyāṇam majjhe kalyāṇam pariyoṇakalyāṇam sāttham savyañjanam, kevalaparipunnam parisuddham brahmacariyam pakāseti, sādhu kho pana tathārūpānam arahatam dassanam hotīti'.

Atha kho Keniyo jatilo yena Bhagavā ten' upasamkamī, upasamkamitvā Bhagavatā saddhim sammodi, sammodanīyam katham sārāṇīyam vītisāretvā ekamantam nisīdi Ekamantam nisinnam kho Keniyam jatilam Bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahamsesī. Atha kho Keniyo jatilo Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito Bhagavantam etad avoca.—Adhivāsetu me bhavam Gotamo svātanāya bhaddham saddhim bhikkhusamghenāti Evam vutte, Bhagavā Keniyam jatilam etad avoca Mahā kho, Keniya, bhikkhusamgho, addhatelasāni bhikkhusatāni; tvaṃ ca kho brāhmaṇesu abhippasanno ti Dutiyam pi kho Keniyo jatilo Bhagavantam etad avoca: Kiñcāpi, bho Gotama, mahā bhikkhusamgho addhatelasāni bhikkhusatāni ahaṃ ca brāhmaṇesu abhippasanno, adhivāsetu me bhavam Gotamo . . . bhikkhusamghenāti Dutiyam pi kho Bhagavā Keniyam jatilam etad avoca: Mahā kho . . . abhippasanno ti. Tatiyam pi kho Keniyo jatilo Bhagavantam etad avoca. Kiñcāpi, bho Gotama, . . . adhivāsetv-eva me bhavam Gotamo . . . bhikkhusamghenāti.

Adhivāsesī Bhagavā tunhībhāvena.

Atha kho Keniyo jatilo, Bhagavato adhivāsanaṃ viditvā, utthāyāsanaṃ yena sako assamo ten' upasamkamī, upasamkamitvā mittāmacce ñāṭisālohite āmantesi:—Sunantu me bhonto mittāmaccā ñāṭisālohita Samano me Gotamo nūmantito svātanāya bhaddham saddhim bhikkhusamghena Yena me kāya-veyyāvatikam kareyyāthāti.

Evam bho ti kho Keniyassa jatilassa mittāmaccā ñāṭisālohita Keniyassa jatilassa patissutvā app-ekacce uddhanāni khananti, app-ekacce kaṭṭhāni phārenti, app-ekacce bhājanāni dhovanti, app-ekacce udakamanikam patitthāpentī, app-ekacce āsanāni paññāpentī, Keniyo pana jatilo sāmaṃ yeva mandalamālam patiyādeti.

Tena kho pana samayena Selo brāhmaṇo Āpane pativasati, tinnam vedānaṃ pāragū, saṅghanduketubhānam sākkharappabhedānam; itihāsapañcamānam padako veyyākaraṇo; lokāyatamahāpurisalakkhanesu anavayo; tīni mānavakasatāni mante vāceti Tena kho pana samayena Keniyo jatilo Sele brāhmaṇe abhippasanno hoti

Atha kho Selo brāhmaṇo tīhi mānavakasatehi parivuto janghāvihāram anucankamamāno anuvicaramāno yena Keniyassa jatilassa assamo ten' upasamkamī. Addasā kho Selo brāhmaṇo Keniyassamiye jatile app-ekacce uddhanāni khanante—pe—app-ekacce āsanāni paññāpente, Keniyam pana jatilam sāmaṃ yeva mandalamālam patiyādentam, disvāna Keniyam jatilam etad avoca Kīn nu kho bhoto Keniyassa āvāho vā bhavissati, vivāho vā bhavissati,

abroad concerning this Gotama that he was said to be —‘The Lord, Arahāt All-Enlightened, walking by knowledge, blessed, understanding all worlds, the matchless tamer of the human heart, teacher of gods and men, the Lord Buddha, this universe—with its gods, its Māras, its Brahmās, its anchorites and brahmīns, embracing all deities and mankind—all this he has discerned and realized for himself and makes known to others; he preaches a Doctrine which is so fair in its outset, its middle, and its close, with both text and import, he propounds a higher life that is wholly complete and pure;—it is good to go and visit men of worth like him ’

So Keniya came to the Lord and, seating himself after greetings, was by the Lord instructed, roused, fired, and cheered onwards with a doctrinal discourse, at the close of which Keniya invited the Lord, with his Community, to take to-morrow’s meal with him. Said the Lord —There are no less than twelve hundred and fifty Almsmen with me;—and you are an adherent of the brahmīns, Keniya!

A second time did Keniya tender his invitation, saying this made no difference; and a second time did he receive the same answer. But when the invitation was repeated for the third time, with the words. ‘You have only to assent’, the Lord, by his silence, accepted it. Then Keniya got up and went off to his own hermitage, where he told his friends and kinsfolk who was coming, and asked them to help. Readily enough, they set to work, some digging earth-ovens, some splitting firewood, some scouring pans, and others setting out water-jars, and placing seats ready,—while Keniya with his own hands prepared a round pavilion.

Now at that time there was living at Āpaṇa the brahmīn Sela, who was versed in all three Vedas, was accomplished in ritual with the glosses thereon, in phonetics, and in etymology, as also in legends, which he could recite and explain, and he was not unversed in the world’s duration and in the signs that mark a Superman; he had three hundred young brahmīns to whom he taught the runes. At this time, moreover, Keniya of the matted-hair was an adherent of this brahmīn Sela.

Accompanied by his three hundred pupils, the brahmīn came in the course of a stroll to Keniya’s hermitage and saw all Keniya’s adherents busy with their several tasks, while Keniya with his own hands was preparing a round pavilion. At the sight, the brahmīn said to Keniya.—What is all this? Is it a wedding-feast for a bridegroom or for a bride? Or is there a great oblation afoot? Or have you invited to a repast to-morrow Seniya Bimbisāra, king of Magadha, with all his host?

Said Keniya. It is no wedding-feast, Sela, nor is the king coming with all

mahāyañño vā paccupatthito, rājā vā Māgadho, Senīyo Bimbisāro, nīmantito svātānāya saddhīm balakāyenāti?

Na me, Sela, āvāho bhavissati, na pi vivāho bhavissati, na pi rājā Māgadho, Senīyo Bimbisāro, nīmantito svātānāya saddhīm balakāyena. Api ca kho me mahāyañño paccupatthito atthi Samano Gotamo Sakyaputto Sakyakulā pabbajito Anguttarāpesu cārikam caramāno mahatā bhikkhusamghena saddhīm addhatelasehi bhikkhusatehi Āpanam anuppatto Tam kho pana bhavantam Gotamam—pe—Buddho Bhagavā ti;—so me nīmantito svātānāya saddhīm bhikkhusamghenāti

‘Buddho’ ti, bho Keniya, vadesi?

‘Buddho’ ti, bho Sela, vadāmi.

‘Buddho’ ti, bho Keniya, vadesi?

‘Buddho’ ti, bho Sela, vadāmi.

Atha kho Selassa brāhmanassa etad aho si:—Ghoso pi kho eso dullabho lokasmim yadidaṃ ‘Buddho’ ti. Āgatāni kho pana asmākam mantesu dvattimsa Mahāpurisa-lakkhanāni, yehi samannāgatassa Mahāpurisassa dve va gatiyo bhavanti, anaññā Sace agāram ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyapatto satta-ratanasamannāgato, tass’ imāni satta ratanāni bhavanti, seyyathīdam cakkaratanam, hatthiratanam, assaratanam, maniratanam, itthiratanam, gahapati-ratanam, parināyakaratanam eva sattamam, parosahassam kho pan’ assa puttā bhavanti—sūrā vīrangarūpā parasenappamaddanā So imam pathavim sāgara-pariyantam, adaṇḍena asatthēna, dhammena abhivijīya ajjhāvasati Sace kho panāgarasmā anagāriyam pabbajati, araham hoti Sammāsambuddho loke vivattacchaddo—Kham pana, bho Keniya, etarahi so bhavam Gotamo viharati, araham Sammāsambuddho ti?

Evam vutte, Keniyo jatilo dakkhinam bāham paggahetvā Selam brāhmanam etad avoca: Yen’ esā, bho Sela, nīlavanarājī ti

Atha kho Selo brāhmano tihi mānavakasatehi saddhīm yena Bhagavā ten’ upasamkamī. Atha kho Selo brāhmano te mānavake āmantesi—Appasaddā bhonto āgacchantu pade padam nikkhipantā,—durāsadā hi te Bhagavanto, sīhā va ekacarā; yadā cāham, bho, samanena Gotamena saddhīm manteyyam, mā me bhonto antaranārākatham opātetha, kathāpariyosānam me bhavanto āgamentūti. Atha kho Selo brāhmano yena Bhagavā ten’ upasamkamī, upasamkamitvā Bhagavatā saddhīm sammodi, sammodanīyam katham sārānīyam vītisāretvā ekamantam nisīdi. Ekamantam nisinnō kho Selo brāhmano Bhagavato kāye dvattimsa Mahāpurisa-lakkhanāni samannesī. Addasā kho Selo brāhmano Bhagavato kāye dvattimsa Mahāpurisa-lakkhanāni yebhuyyena thapetvā dve,—dvīsu Mahāpurisa-lakkhanesu kamkhatī vicīkicchati nādhimuccati na sampasīdati,—kosohite ca vatthaguyhe pahūtajivhatāya ca.

Atha kho Bhagavato etad aho si Passati kho me ayam Selo brāhmano dvattimsa Mahāpurisa-lakkhanāni yebhuyyena thapetvā dve, dvīsu Mahā-

his host, but I have got a great oblation afoot. For the anchorite Gotama, who left his Sakyan home to be a Pilgrim, has arrived at Āpana in the course of an alms-pilgrimage, with twelve hundred and fifty Almsmen in his train. Now, such, according to report, is the high repute noised abroad concerning this Gotama that he is said to be (Sc, as p. 135) the Lord Buddha. He it is who has been invited for to-morrow, he and his Community.

Do you say 'Buddha', Keniya?

Yes, I do, Sela.

Do you really say 'Buddha'?

Yes, I do, Sela.

Thought the brahmin to himself—Rarely indeed is the title of 'Buddha' heard in the world. In our runes there have been handed down the two and thirty marks of a Superman, for whom, if he bears those marks, there awaits one of two careers and no third. Should he live a home life, he becomes Emperor over the four quarters of the earth, righteous in himself and ruling righteously, victorious abroad, enforcing law and order at home, and possessing the Seven Jewels, to wit,—wheel, elephant, charger, gem, queen-consort, treasurer, and counsellor. More than a thousand sons has he, heroes of might who trample down the enemy's host before them. Over all this earth to the shores of ocean he extends his sway by sheer righteousness alone and not by cudgel or sword. But, if, instead, he goes forth from home to homelessness as a Pilgrim, he becomes the Arahat All-Enlightened who lifts the veil from the world.

Said Sela aloud.—Where, Keniya, is Gotama now staying, this Arahat All-Enlightened?

In answer, Keniya stretched out his right arm and said—Yonder, Sela, in that stretch of dark trees.

Then the brahmin proceeded to the Lord, attended by his three hundred young brahmins, to whom he gave the following instructions—Move forward in silence, noiselessly in one another's footsteps, for, these Lords are hard of access, like solitary lions. And, while I am conferring with the anchorite Gotama, keep silent till my talk with him is over, and do not interrupt.

Arrived in the Lord's presence, the brahmin, seating himself after courteous greetings, scanned the Lord's body for the two and thirty marks of a Superman; and in time observed them all save two, namely the privities hidden in a sheath and the big tongue, concerning which two he was in doubt and perplexity, not feeling certain or sure.

Realizing precisely the brahmin's uncertainty of mind, the Lord put forth such a manifestation of psychic power that Sela could see the Lord's privities



purisa-lakkhanesu kamkhatī vicikicchātī nādhumuccatī na sampasīdatī, koso-  
hite ca vatthaguyhe pahūtaṃjivhatāya cātī. Atha kho Bhagavā tathārūpam  
iddhābhisamkhāram abhisamkhāsī yathā addasa Selo brāhmano Bhagavato  
kosohitam vatthaguyham Atha kho Bhagavā jivham ninnāmetvā ubho pi  
kannasotānī anumasi patimasī, ubho pi nāsikasotānī anumasi patimasī,  
kevalam pi nalātamandalam jivhāya chādesī Atha kho Selassa brāhmanassa  
etad ahoṣī. Samannāgato kho samano Gotamo dvattimsa Mahāpurisa-  
lakkhanehi paripunnehi, no aparipunnehi. No ca kho nam jānāmi ‘Buddho  
vā no vā’. Sutam kho pana mētam brāhmaṇānam vuddhānam mahallakānam  
ācariyapācariyānam bhāsamānānam ‘Ye te bhavanti arahanto Sammāsam-  
buddhā, te sake vanne bhaññāmāne attānam pātukarontīti, yannūnāham  
samanam Gotamam sammukhā sārūppāhi gāthāhi abhūttaveyyan ti?’ Atha  
kho Selo brāhmano Bhagavantam sammukhā sārūppāhi gāthāhi abhūttavā —

1. Paripunnakāyo suruci sujāto cārudassano [548]  
suvanṇavanno ’sī, Bhagavā, susukkadātho ’sī, viriyavā
2. Narassa hi sujātassa ye bhavanti viyañjanā [549]  
sabbe te tava kāyasmiṃ Mahāpurisa-lakkhanā.
3. Pasannanetto, sumukho, brahā, uju, patāpavā, [550]  
majjhe samaṇasamghassa, ādicco va, virocasi
4. kalyānadassano bhikkhu, kañcanasannibhattaco. [551]  
Kin te samaṇabhāvena evam uttamavannino?
5. Rājā arahasī bhavitum cakkavattī rathesabho, [552]  
cāturanto vijitāvī Jambusandassa issaro.
6. Khatiyā bhojarājāno anuyuttā bhavantu te! [553]  
rājābhirājā, manujindo, rajjam kārehi, Gotama!
7. Rājāham asmi, Selāti, dhammarājā anuttaro, [554]  
dhammena cakkam vattemi, cakkam appativattiyam.
8. Sambuddho patijānāsī ‘dhammarājā anuttaro [555]  
dhammena cakkam vattemi’ itī bhāsasi, Gotama.
9. Ko nu senāpatī bhoto sāvako Satthu-d-anvayo? [556]  
Ko te imam anuvatteti dhammacakkam pavattitam?

within their sheath; and then, putting forth his tongue, he passed it up and down over the orifices of both ears and of both nostrils, and covered with it the whole expanse of his forehead

Quite sure now about the presence of the two and thirty marks, Sela still did not know whether he possessed Enlightenment or not. But he remembered hearing from old and aged brahmins, teachers of teachers, that those who become Arahats All-Enlightened, reveal themselves when their praises are sung in their presence, and so he made up his mind to extol the Lord to his face in the following stanzas of eulogy.—

Perfect in body, goodly, Lord, art thou, [548]  
well-grown, well-liking, golden-hued, with teeth  
agleam with lustre; vigour fills thy frame,

thy body's full perfection manifests [549]  
each single sign that marks a Superman

Clear-eyed and handsome, tall, upright, art thou, [550]  
effulgent as a sun among thy train,

—so debonair, so golden-hued! Why waste [551]  
thy beauty's prime as homeless anchorite?

As world-wide monarch thou should'st ride in state; [552]  
• and Ind from sea to sea should own thy sway.

Proud princes should thy village-headmen be! [553]  
Rule thou mankind as sov'ran king of kings.

*The Lord* Know, Sela, know that king indeed am I, [554]  
—the peerless king of utter righteousness.  
In righteousness my sov'ran Wheel of Truth  
I roll, that nevermore shall backwards turn

*Sela* If All-Enlighten'd thou dost claim to be, [555]  
the peerless king of utter righteousness,  
rolling in righteousness thy sov'ran Wheel,

—who ranks as Captain, next to thee, to keep [556]  
thy Wheel still rolling onward in its course?

10. Mayā pavattitaṃ cakkam  
dhammacakkam anuttaram  
Sāriputto anuvatteti anujāto Tathāgatam. (Selāti Bhagavā) [557]
11. Abhiññeyyam abhiññātam, bhāvetabbaṃ ca bhāvitam,  
pahātabbam pahīnam me Tasmā Buddho 'smi, brāhmaṇa [558]
12. Vinayassu mayi kamkham, adhimuccassu, brāhmaṇa;  
dullabham dassanam hoti Sambuddhānam abhinhaso. [559]
13. Yesam vo dullabho loke pātubhāvo abhinhaso,  
so 'haṃ, brāhmaṇa, Sambuddho, sallakatto anuttaro [560]
14. Brahmabhūto atitulo Mārasenappamaddano  
sabbāmitte vasikatvā modāmi akutobhayo. [561]
15. 'Imam, bhonto, nisāmetha, yathā bhāsati cakkhumā,  
sallakatto, mahāvīro,—siho va nadatī vane. [562]
16. Brahmabhūtam atitulaṃ Mārasenappamaddanam  
ko disvā na-ppasīdeyya,—apī kanhābhijātiko? [563]
17. Yo mam icchati anvetu, yo vā n' icchati, gacchatu.  
Idhāham pabbajissāmi varapaññāssa santike ' [564]
18. 'Etaṃ ce ruccati bhoto Sammāsambuddhasāsanam,  
mayam pi pabbajissāma varapaññāssa santike ' [565]
19. 'Brāhmaṇā tīsatā ime yācanti pañjalikatā.  
brahmacariyam carissāma, Bhagavā, tava santike.' [566]
20. 'Svākkhātam brahmacariyaṃ  
sanditthikaṃ akālikaṃ  
yattha amoghā pabbajā appamattassa sikkhato' ti (Selāti Bhagavā) [567]

Alattha kho Selo brāhmaṇo sapaṇiso Bhagavato santike pabbajjam, alattha upasampadam.

Atha kho Keniyo jatilo tassā rattiya accayena sake assame paṇītam khādaniyam bhojanīyaṃ paṭiyādāpetva Bhagavato kālam ārocāpesi Kālo, bho Gotama; nitthitaṃ bhattaṃ ti. Atha kho Bhagavā pubbanhasamayam nivāsetvā pattacivaram ādāya yena Keniyassa jatilassa assamo ten' upasamkamā, upasamkamitvā paññāte āsane nisīdi saddhim bhikkhusamghena Atha kho Keniyo jatilo Buddhapamukham bhikkhusamgham paṇītena khādaniyena

*The Lord* 'Tis Sāriputta, whom I bred and reared, [557]  
 who keeps my Wheel still rolling on its course.

What mind should know, I know, I am what man [558]  
 should be, and quit of all man should renounce;  
 —'tis thus that, brahmin, Buddhahood is mine.

All doubts of me dispel, place trust in me. [559]  
 —To see a Buddha is a boon most rare;

but that rare boon thou may'st behold in me, [560]  
 who All-Enlighten'd am, of Healers chief,

perfect and peerless, routing Māra's hosts, [561]  
 all foes subduing;—fear clouds not my bliss.

*Sela:* Sirs, mark him! Mark how lion-like he speaks, [562]  
 —this Seer, this Healer, this great Conqueror.

Lives there a man so base as not to trust [563]  
 at sight fell Māra's matchless conqueror?

Let who will, follow; let the rest depart; [564]  
 —be mine the Pilgrimage with Wisdom's Lord!

*Sela's pupils:* If you the All-Enlighten'd take as guide, [565]  
 ours too be Pilgrimage with Wisdom's Lord.

*Sela:* Three hundred brahmins, Lord, with outstretched hands [566]  
 here pray to lead the higher life with thee.

*The Lord.* That life, so fully preached, is here and now, [567]  
 yet outside Time. No barren Pilgrimage  
 is his who lives that life persistently

So the brahmin Sela and all his following were admitted to the Lord's Community, and confirmed therein.

Now, when night passed away, an excellent meal was prepared in his hermitage by Keniya, who sent to tell the Lord when everything was ready. Then the Lord, early that morning, duly robed and bowl in hand, proceeded to Keniya's hermitage and there sat down on the seat placed for him, accompanied by his train of Almsmen. With his own hands Keniya served the Lord and his Almsmen with that excellent meal without stint till all had

bhojanīyena sahatthā santappesi sampavāresi Atha kho Kenīyo jaṭilo Bhagavantam bhuttāvim onītapattapānīm upagantvā aññātaram nīcam āsanam gahetvā ekamantam nisīdi Ekamantam nisinnam kho Kenīyam jaṭilam Bhagavā imāhi gāthāhi anumodī —

21 Aggihuttamukhā yaññā, Sāvittī chandaso mukham; [568]  
rājā mukham manussānam, nadīnam sāgaro mukham,

22. nakkhattānam mukham cando; ādicco tapatam mukham; [569]  
—puññam ākaṃkhamānānam samgho ve yajatam mukham tī.

Atha kho Bhagavā Kenīyam jaṭilam imāhi gāthāhi anumoditvā, utthāyāsanaṃ pakkāmi.

Atha kho āyasmā Selo sapariso, eko vūpakattho appamatto ātāpī pahitatto viharanto, nacirass'eva . . . [Śc as page 24] . abbhaññāsī Aññātaro ca kho pan' āyasmā Selo sapariso arahatam ahosi

Atha kho āyasmā Selo sapariso yena Bhagavā ten' upasamkamī, upasamkamitvā ekamsam cīvaram katvā yena Bhagavā ten' añjalim paṇāmetvā Bhagavantam gāthāhi ajjhabhāsī:

23. Yan taṃ saranāṃ āgamha ito atthami, cakkhumā, [570]  
sattarattena Bhagavā dant' amha tava Sāsane.

24. Tuvam Buddho; tuvam Satthā, tuvam Mārābhūbhū Munī; [571]  
tuvam anusaye chetvā tiṇno tāres' imam pajam.

25 Upadhī te samatikkantā, āsavā te padālītā; [572]  
sīho 'sī anupādāno pahīnabhayabheravo.

26. Bhikkhavo tisatā ime tittanti pañjalīkatā; [573]  
—Pāde, vīra, pasārehi, Nāgā vandantu Satthuno tī.

had their fill. When the Lord had eaten and had removed his hands from his alms-bowl, Keniya went to him and, taking a low seat, sat down to one side, and, so seated, was thanked by the Lord in these stanzas —

In largesse, fire-oblations take first rank, [568]  
 of Vedic metres Sāvitrī is first,  
 the king ranks first 'mong men, the sea 'mong streams;  
 the moon ranks first among the lamps of night; [569]  
 and first of luminaries ranks the sun  
 —For those who merit seek by charities,  
 gifts to the Order profit most of all.

Having thanked Keniya of the matted-hair in these stanzas, the Lord arose and departed

Dwelling alone and aloof, strenuous, ardent, and purged of Self, the reverend Sela, with his following, was not long before he won the prize in quest of which young men go forth from home to homelessness as Pilgrims, that prize of prizes which crowns the higher life,—even this did he think out for himself, realize, and attain, and in this did he dwell here and now, convinced that for him rebirth was no more, that he had lived the highest life, that his task was done, and that now there was nothing left of what he once had been. And the reverend Sela, with his following, was numbered among the Arahats.

Then he came with his following to the Lord, and, with his right shoulder respectfully bared and with his folded palms outstretched, addressed the Lord in these stanzas —

We who a week ago sought refuge, seer, [570]  
 with thee, re-moulded by thy Doctrine come.  
 • Enlighten'd Master, Sage, o'er Māra's hosts [571]  
 triumphant! Thou who, wrong propensities  
 uprooting, for thyself salvation found  
 and taught mankind to find salvation too!  
 Thou hast surmounted all that breeds rebirth, [572]  
 and extirpated Canker-growths within.  
 With naught to bind thee thrall to life, thou 'rt free  
 as forest lion from all fears or dread.  
 Three hundred Almsmen, Lord, with outstretched hands [573]  
 pray thee, great Victor, forth to stretch thy feet  
 that these, thy saints, may bow before them here!

(*Note*—This Sutta recurs verbatim as Sutta No. 92 of the Majjhima Nikāya Cf. also Vin. i. 245)

## 8. SALLASUTTA

1. Animittam anaññātam maccānam idha jīvitaṃ [574]  
kasiraṇ ca parittaṇ ca, taṇ ca dukkheṇa samyutam.
2. Na hi so upakkamo hoti yena jātā na miyyare; [575]  
jaram pi patvā maranam; evamdhammā hi pānino.
3. Phalānam iva pakkānam pāto papatato bhayam, [576]  
evam jātānam maccānam nīccam maranato bhayam.
4. Yathā pi kumbhakārassa katā mattikabhājanā [577]  
sabbe bhedanapariyantā, evam maccāna' jīvitaṃ.
5. Daharā ca mahantā ca, ye bālā ye ca panditā, [578]  
sabbe maccuvasam yanti, sabbe maccuparāyanā
6. Tesam maccuparetānam gacchatam paralokato [579]  
na pitā tēyate puttam, nīti vā pana nītake.
7. Pekkhatam yeva nītinam passa lālapatam puthu [580]  
ekameko va maccānam, go vajjho viya niyyati
8. Evam abbhāhato loko maccunā ca jarāya ca; [581]  
—tasmā dhīrā na socanti viditvā lokapariyāyam
9. Yassa maggam na jānāsi, āgatassa gatassa vā, [582]  
ubho ante asampassam nīrattham paridevasi
10. Paridevayamāno ce kañcid attham udabbahe [583]  
sammūlho hūsam attānam, kayira c'enaṃ vicakkhano.
11. Na hi runnena sokena santim pappoti cetaso, [584]  
bhīyy' ass' uppajjate dukkham, sarīram upahaññati, .
12. Kiso vivanno bhavati hūsam attānam attanā; [585]  
na tena petā pāleṇti, nīratthā paridevanā
13. Sokam appajham jantu bhīyyo dukkham nigacchati, [586]  
anutthunanto kālakatam sokassa vasam anvagū.
14. Aññe pi passa gamine yathākammūpage nare [587]  
maccuno vasam āgama, phandante v' idha pānino
15. Yena yena hi maññanti, tato tam hoti aññathā; [588]  
—etādiso vinābhāvo, passa lokassa pariyaṃyam
16. Api ce vassasataṃ jīve, bhīyyo vā pana, mānavo [589]  
ñātisaṃghā vinā hoti; jahāti idha jīvitaṃ
17. Tasmā arahato sutvā vineyya paridevitam, [590]  
petam kālakatam disvā. 'na so labbhā mayā' iti

**Sutta 8. The Pangs of Grief**

- Men cannot calculate, men cannot gauge, [574]  
 this life's brief troublous span, by woes beset.
- By no device can what is born not die, [575]  
 or length of days annul life's primal law.
- Like ripen'd fruits which threaten soon to drop, [576]  
 the constant threat of death dogs man from birth.
- As ev'ry earthen jar the potter shapes [577]  
 will broken be, so shows the life of man
- Grown men and younglings, wise and simple,—all [578]  
 are thralls of death, all death's predestin'd prey.
- When they in death depart, no sire can save [579]  
 his son, nor kith save kin, from passing hence.
- Mark how—while kin stand round with loud laments— [580]  
 like kine to slaughter, men are hauled away.
- Since death and sure decay assail the world, [581]  
 the wise, who know its laws, forbear to grieve.
- Ye vainly weep, ye vainly wail, your dead, [582]  
 whose 'Whence' and 'Whither' both elude your ken.
- If wailing eased the mourner's self-made pangs, [583]  
 then, and then only, let the wise wail too.
- No; peace of mind comes not by grief and tears, [584]  
 —which do but add to pain and bring men low.
- Though self-sought pangs leave mourners pale and wan, [585]  
 they succour not the dead;—laments are vain.
- By hugging sorrow man to greater pain [586]  
 proceeds; his mourning leaves him sorrow's slave.
- Mark, too, how others, when their hour has come [587]  
 to dree their mortal weird, in death's grip writhe.
- Whate'er men plan, things turn out otherwise; [588]  
 and so with human loss,—'tis nature's way
- What though life last a hundred years,—or more! [589]  
 —Bereft of kin, man yields his life at last.
- Therefore, give ear to saints;—weep not, reflect, [590]  
 at sight of death, thou can'st not 'bring him back'.



18. Yathā saranam ādittam vārinā parinibbaye, [591]  
 evam pi dhīro sappañño pandito kusalo naro  
 khupparam uppatitam sokam, vāto tūlam va, dhamsaye
19. paridevam pajappañ ca domanassañ ca attano [592]  
 Attano sukham esāno abbahe sallam attano
20. Abbūlhasallo asito santim pappuyya cetaso [593]  
 sabbasokam atikkanto asoko hoti nibbuto.

### 9 VĀSETTHASUTTA

Evam me sutam Ekam samayam Bhagavā Icchānamkale viharatī Icchānamkalavanasande Tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmaṇamahāsālā Icchānamkale pativasanti, seyyathidam Camkī brāhmaṇo, Tārukkho brāhmaṇo, Pokkharasāti brāhmaṇo, Jānussoni brāhmaṇo, Todeyya-brāhmaṇo, aññe ca abhiññātā abhiññātā brāhmaṇamahāsālā.

Atha kho Vāsettha-Bhāradvājānam mānavānam janghāvihāram anucamkamamānānam anuvicaramānānam ayam antarākathā udapādi —Katham, bho, brāhmaṇo hotīti? Bhāradvājo mānavo evam āha —Yato kho, bho ubhato sujāto hoti mātito ca pitito ca samsuddhagahaniko yāva sattamā pitāmahayugā, akkhutto anupakkuttho jātivādena, ettāvatā kho, bho, brāhmaṇo hotīti Vāsettho mānavo evam āha —Yato kho, bho, silavā ca hoti vatasampanno ca, ettāvatā kho, bho, brāhmaṇo hotīti N' eva kho asakkhū Bhāradvājo mānavo Vāsettham mānavam saññāpetum, na pana asakkhū Vāsettho mānavo Bhāradvājam mānavam saññāpetum. Atha kho Vāsettho mānavo Bhāradvājam mānavam āmantesi: Ayam kho, Bhāradvāja, samano Gotamo Sakyaputto Sakyakulā pabbajito Icchānamkale viharatī Icchānamkalavanasande Tam kho pana bhavantam Gotamam evam-kalyāṇo kittisaddo abbhuggato—pe—Buddho Bhagavā ti Āyāma, bho Bhāradvāja, yena samano Gotamo ten' upasamkamissāma, upasamkamitvā samanam Gotamam etam attham pucchissāma; yathā no samano Gotamo vyākarissati, tathā nam dhāressāmāti Evam bho ti kho Bhāradvājo mānavo Vāsetthassa mānavassa paccassosi

Atha kho Vāsettha-Bhāradvājā mānavā yena Bhagavā ten' upasamkamimsu, upasamkamitvā Bhagavatā saddhim sammodimsu, sammodanīyam katham sārāṇīyam vītisāretvā ekamantam nisīdimsu. Ekamantam nisīno kho Vāsettho mānavo Bhagavantam gāthāhi ajjhabhāsī —

1. Anuññātā-paṭiññātā tevijjā mayam asm ubho, [594]  
 —aham Pokkharasātissa, Tārukkhassāyam mānavo.
2. Tevijjānam yad akkhātam, tatra kevalino 'smase, [595]  
 padak' asma veyyākaranā jappe ācariyasādisā.

As with their house on fire, men quench the flames [591]  
 with water, let the stedfast sage be quick  
 (as wind wafts cotton-down) to banish grief,

wails, cravings, pangs For his own weal, let him [592]  
 pluck out the shafts he plants in his own breast

Those shafts pluck'd out, at ease, with heart at rest, [593]  
 he grieves not, but, o'ercoming grief, finds Peace

### Sutta 9. What is a Brahmin?

Thus have I heard Once when the Lord was staying at Icchānankala, in the forests there, a large number of very well-known and wealthy brahmins were also at Icchānankala,—such as Cankī, Tārukkha, Pokkharasāti, Jānussoṇi, and Todeyya, with other very well-known and wealthy brahmins

Now, as the young brahmins Vāsettha and Bhāradvāja were walking and strolling up and down, they fell to discussing what makes a brahmin

Bhāradvāja maintained that what made a brahmin was pure descent on both sides right back for seven successive generations of forbears, with no break or blemish in his lineage, whereas Vāsettha contended that it was virtue and moral conduct which made a brahmin

As neither could convince the other, Vāsettha proposed, and Bhāradvāja agreed, to refer the matter to 'the anchorite Gotama', who was now staying in the forests of Icchānankala, and of whom the high repute noised abroad was that he was said to be —'The Lord, Arahat All-Enlightened . . (C, as at p 135) . . the Lord Buddha ' Let us go to the anchorite Gotama, my good Bhāradvāja, said Vāsettha; and, when we have found him, let us lay the matter before him and accept whatever he shall decide.

So be it, replied Bhāradvāja.

So together the two young brahmins went to the Lord, and, when they were seated after courteous greetings, Vāsettha addressed the Lord in the following stanzas:—

Pokkhārasāti's pupil I, my friend [594]  
 had Tārukkhā for master, both of us  
 in Threefold Lore have passed and so profess;

in all the Threefold Lore adepts are we, [595]  
 in text and import, each his master's peer

3. Tesan no jātivādasamim vivādo attḥi, Gotama, [596]  
 ‘Jātiyā brāhmano hoti’ Bhāradvājo itī bhāsati,  
 ahañ ca ‘kammanā’ brūmi —Evam jānāhi, cakkhuma.
- 4 Te na sakkoma samyattum aññamaññāṃ mayam ubho; [597]  
 bhavantam putthum āgamhā, ‘Sambuddham’ itī vissutam.
- 5 Candam yathā khayātītam pecca pañjalikā janā [598]  
 vandamanā namassanti, evam lokasmim Gotamam
- 6 Cakkhum loke samuppannam mayam pucchāma Gotamam: [599]  
 —Jātiyā brāhmano hoti’ udāhu bhavati kammanā?  
 Ajānatam no pabrūhi yathā jānemu ‘brāhmanam’
- 7 Tesam vo ’ham vyakkhissam anupubbam yathātatham [600]  
*(Vāsetthāti Bhagavā)*  
 jātivibhangam pānānam, aññamaññā hī jātīyo
- 8 Tīnarukkhe pi jānātha, na cāpi patijānare, [601]  
 lingam jātīmayam tesam, aññamaññā hī jātīyo.
- 9 Tato kīte patange ca yāva kunthakīpillike; [602]  
 lingam jātīmayam tesam, aññamaññā hī jātīyo.
- 10 Catuppade pi jānātha khuddake ca mahallake [603]  
 lingam—pe—
- 11 Pādūdare pi jānātha urage dīghapitthike; [604]  
 lingam—pe—
- 12 Tato macche pi jānātha oḍake vārigocare; [605]  
 lingam—pe—
13. Tato pakkhī pi jānātha pattayāne vihangame; [606]  
 lingam—pe—
- 14 Yathā etāsu jātisu lingam jātīmayam puthu, [607]  
 evam na ’tṭhi manussesu lingam jātīmayam puthu.
- 15 Na kesehi, na sīsena, na kannehi, nākkhihi, [608]  
 na mukhena, na nāsāya na otthehi bhamūhi vā,
- 16 na gīvāya, na amsehi, n’ udarena, na pitthiyā, [609]  
 na soniyā, na urasā, na sambādhe, na methune.
- 17 na hatthehi, na pādehi, n’ angulīhi nakhehi vā, [610]  
 na janghāhi, na ūrūhi, na vannena sarena vā,  
 —lingam jātīmayam n’ eva yathā aññāsu jātisu.

On birth we differ Bhāradvāja says [596]  
 'tis 'birth' that makes a brahmin, I say 'life'.  
 'Tis thus we stand, O thou who seest all

Agree we cannot, so an answer crave [597]  
 from thee, for high Enlightenment renown'd

For, as with hands in adoration raised [598]  
 men hail the crescent moon, the world hails thee!

Of Gotama, who brought the seeing Eye, [599]  
 we ask if *birth* or *life* the 'Brahmin' makes.  
 Tell us, we know not, but would fain feel sure.

*The Lord* Types manifold of divers living things [600]  
 in order'd sequence I must first unfold,  
 to show how nature stamps them diverse breeds.

Regard the grass and trees, which ne'er proclaim, [601]  
 but prove, how nature stamps them diverse breeds

Pass next to insects, pass from moths to ants; [602]  
 and see how nature stamps them diverse breeds.

regard four-footed creatures, great and small; [603]  
 and see how nature stamps them diverse breeds.

regard the snakes whose length on belly goes; [604]  
 and see how nature stamps them diverse breeds.

pass now to fish that dwell in water's depths; [605]  
 and see how nature stamps them diverse breeds.

then pass to birds that wing their airy way; [606]  
 —all show how nature stamps them diverse breeds.

While these thus widely differ, men alone [607]  
 show not that nature stamps them diverse breeds.

They differ not in hair, head, ears, or eyes, [608]  
 in mouth or nostrils, not in eyebrows, lips,

throat, shoulders, belly, buttocks, back, or chest, [609]  
 nor in the parts of shame, female or male,

nor yet in hands or feet, in fingers, nails, [610]  
 in calves or thighs; in hue, or sound of voice;  
 —naught shows men stamped by nature diverse breeds;

- 18 Paccattam sasariṅsesu manussesv etam na vijjati,  
vokāraṇi ca manussesu samaññāya pavuccati. [611]
- 19 Yo hi koci manussesu gorakkham upajīvati,  
evam, Vāsettha, jānāhi 'Kassako' so, na brāhmano [612]
- 20 Yo hi koci manussesu puthusippena jīvati,  
evam, Vāsettha, jānāhi. 'Sippiko' so, na brāhmano [613]
- 21 Yo hi koci manussesu vohāram upajīvati,  
evam, Vāsettha, jānāhi 'Vāṇijo' so, na brāhmano. [614]
- 22 Yo hi koci manussesu parapessena jīvati,  
evam, Vāsettha, jānāhi 'Pessiko' so, na brāhmano [615]
- 23 Yo hi koci manussesu adinnam upajīvati,  
evam, Vāsettha, jānāhi 'Coro' eso, na brāhmano. [616]
- 24 Yo hi koci manussesu issattham upajīvati,  
evam, Vāsettha, jānāhi 'Yodhājīvo', na brāhmano [617]
- 25 Yo hi koci manussesu porohiccena jīvati,  
evam, Vāsettha, jānāhi 'Yājako' so, na brāhmano [618]
- 26 Yo hi koci manussesu gāmam ratthaṇi ca bhuñjati,  
evam, Vāsettha, jānāhi 'Rājā' eso, na brāhmano [619]
- 27 Na cāham 'Brāhmanam' brūmi yonijam mattisambhavam;  
'Bhovādi' nāma so hoti, sa ve hoti sakuñcano,  
—akuñcanam, anādānam, tam aham brūmi 'Brāhmanam' [620]
- 28 Sabbasamyojanam chetvā yo ve na paritassati,  
sangātigam, visamyuttam,—tam aham brūmi 'Brāhmaṇam'. [621]
- 29 Chetvā nandhim varattaṇi ca sandānam sahanukkamam  
ukkhuttapaligham buddham,—tam aham brūmi 'Brāhmanam' [622]
- 30 Akkosam vadhabandhaṇi ca aduttho yo titikkhati,  
khaṇṭibalam balāṇikam,—tam . . [623]
- 31 Akkodhanam vatavantam silavantam anussadam  
dantam antimasārīram,—tam [624]
- 32 Vāri pokkharapatte va, āragge-r-iva sāsapo,  
yo na lippati kāmesu, tam . . . [625]
- 33 Yo dukkhassa pajānāti idh' eva khayam attano,  
pannabhāraṇi visamyuttam,—tam . [626]

nature's diversities leave man untouched,  
—except in names, no difference exists. [611]

The man that lives by keeping herds of cows,  
—know him as farmer, not as brahmin true. [612]

The man that lives by divers handicrafts,  
—know him as tradesman, not as brahmin true [613]

The man that lives by selling merchandise,  
—know him as merchant, not as brahmin true [614]

The man that lives by service done for hire,  
—know him as hireling, not as brahmin true. [615]

The man that lives by taking things not his,  
—know him as robber, not as brahmin true. [616]

The man that lives by warlike sword and bow,  
—know him as soldier, not as brahmin true [617]

The man that lives by sacrificial rites,  
—know him as chaplain, not as brahmin true [618]

The man whom realms and broad domains support,  
—know him as monarch, not as brahmin true. [619]

Not birth, not parentage, a 'Brahmin' makes;  
—birth fosters hauteur, fosters worldliness  
Th' unworldly, trammel-free, is 'Brahmin' true [620]

True 'Brahmin' call I him who, shackle-free,  
• by bonds and ties untroubled, lives his life; [621]

—whom yoke and harness, straps and pin, no more  
can hamper, since Enlightenment is his, [622]

—who, guiltless, bears abuse and stripes and chains,  
with patient meekness armed, in meekness strong; [623]

—who, wrathless, meekly dutiful, and good,  
in stainless self-control wears his last clay, [624]

—in whom low pleasure finds no resting-place,  
—as off the lotus-leaf the raindrop rolls,  
nor rests the mustard-seed on needle's point; [625]

—who knows that, here and now, all Ill is o'er,  
whose pack is off his shoulders, who is freed; [626]



—whose Lore is deep, whose wit is quick, who knows [627]  
right paths from wrong, whose feet have reached the goal;

—who mixes not with lay, or homeless, folk; [628]  
who has no habitation, scanty wants,

—who shows no violence to weak or strong, [629]  
nor kills nor orders death of aught that lives;

—who, raging not when others rage, and calm [630]  
'midst turbulence, discards what others clutch,

—from whom lusts, hate, and pride, and spite are fled [631]  
—as from the needle's tip the mustard-seed,

—whose gentle, helpful, utterances preach [632]  
the Truth, but never wound the list'ner's ear;

—who takes—ungiven—nothing great or small, [633]  
or fine or coarse, or fair or foul to view;

—who yearns for nothing here or after death; [634]  
without a longings and without a tie,

—who, craving naught, and purged by vision clear [635]  
from haunting doubts, has plunged in Deathlessness;

—who, having passed beyond 'works'—good and bad— [636]  
is freed from sorrow, only cleansed, and pure;

—who, calm and pure as is the spotless moon, [637]  
has now no longings left to live again;

—who, safe across th' engulfing bogs and sloughs [638]  
of rebirth's round and error's trackless maze,  
doubt-free on th' Other Shore, in Reverie,  
has 'passed away', because life's stuff is spent;

—who, quitting pleasures for the Pilgrim's way, [639]  
deems it no pleasure now to live anew;

—who, quitting cravings for the Pilgrim's way, [640]  
has now no craving left to live anew;

—who, casting off his human yoke, transcends [641]  
all yokes divine,—from ev'ry yoke unyoked;

—who, casting off dislikes and likes, abides [642]  
calm and unfever'd, quit of what feeds life,  
—hero triumphant o'er the universe;



- 50 Cutim yo vedī sattānam upapattiñ ca sabbaso [643]  
asattam sugatam buddham,—tam .
- 51 Yassa gatim na jānanti devā gandhabbamānusa, [644]  
khīnāsavam arahantam,—tam .
- 52 Yassa pure ca pacchā ca majjhe ca na 'tthi kiñcanam, [645]  
akiñcanam anādānam,—tam . .
- 53 Usabham pavaram vīram mahesim vijitāvinam [646]  
anejam nahātakam buddham,—tam . .
- 54 Pubbenivāsam yo vedī, saggāpāyañ ca passatī, [647]  
atho jātikkhayam patto,—tam aham brūmi 'Brāhmanam'.
- 
- 55 Samaññā h' esā lokasmim nāmagottam pakappitam, [648]  
sammuccā samudāgatam tattha tattha pakappitam,
- 56 dīgharattam anusayitam ditthigatam ajānatam, [649]  
ajānantā no pabrūvanti —'Jātiyā hoti brāhmano'.
- 57 Na jaccā 'Brāhmano' hoti, na jaccā hoti abrahmano; [650]  
—kammanā 'Brāhmano' hoti, kammanā hoti abrahmano
- 58 Kassako kammanā hoti, sippiko hoti kammanā; [651]  
vāñjo kammanā hoti, pessiko hoti kammanā,
- 59 coro pi kammanā hoti, yodhājīvo pi kammanā, [652]  
yājako kammanā hoti, rājā pi hoti kammanā
- 60 Evam etam yathābhūtam kammam passanti panditā, [653]  
paticcasamuppādasā, kammavipākakovidā.—
- 61 Kammanā vattatī loko, kammanā vattatī pajā, [654]  
kammanibandhanā sattā, rathass' ānīva yāyato.
- 62 Tapena, brahmacariyena, samyamena, damena ca, [655]  
—etena 'Brāhmano' hoti; etam brāhmanam uttamam
- 63 Tīhi vijjāhi sampanno, santo, khīnapunabbhavo [656]  
(evam, Vāsettha, jānāhi), Brahmā, Sakko, vijānatam

Evam vutte, Vāsettha-Bhāradvājā mānavā Bhagavantam etad avocum —  
Abhikkantam, bho Gotama,—pe—ete mayam bhavantam Gotamam saranam  
gacchāma, dhammañ ca, bhikkhusamghañ ca; upāsake no bhavam Gotamo  
dhāretu ajjatagge pānupete saranāgate ti

- who knows whence creatures come and whither pass, [643]  
 —from all attachments freed, Enlighten'd, blest,  
 —whose bourn no gods, no men, no quire on high, [644]  
 can tell,—the Arahat from Cankers purged,  
 —whose present, future, past, are swept and clean; [645]  
 who harbours naught, and hankers after naught;  
 —who's first in prowess, hero, victor, sage, [646]  
 th' unruffled Lord of All-Enlightenment,  
 —within whose ken are lives he lived long since; [647]  
 whose vision takes in paradise and hell,  
 for whom rebirth is dead. *He's 'Brahmin true'*  
 By general consent men's names and clans [648]  
 as useful designations current passed,  
 'twas long ere time evolved the novel view, [649]  
 till then unknown, that birth a 'Brahmin' makes  
 —Birth neither Brahmin, nor non-Brahmin, makes; [650]  
 'tis life and conduct moulds the Brahmin true.  
 Their lives mould farmers, tradesmen, merchants, serfs; [651]  
 their lives mould robbers, soldiers, chaplains, kings. [652]  
 'Tis thus the wise life's causal outcome see, [653]  
 discern what went before, what follows thence.  
 Their past decides how men shall fare,—like carts [654]  
 that needs must travel in the linchpin's wake.  
 'Tis self-denial, holy life, control, [655]  
 which make my Brahmin's perfect Brahminhood.  
 He who has won the Threefold Lore, the Saint [656]  
 who ne'er shall see rebirth,—*He Bráhmā* is  
 (to them that know) and Sakka manifest

Hereupon, the young brahmins Vāsettha and Bhāradvāja said to the Lord —  
 Wonderful, Gotama; quite wonderful! . . . (Sc, as at p 25) . . . accept us  
 as disciples who have found an abiding refuge, from this day forth whilst  
 life shall last

(Note —This Sutta recurs verbatim as Sutta No 98 of the Majjhima  
 Nikāya)

## 10 KOKĀLIYASUTTA

Evam me sutam Ekam samayam Bhagavā Sāvattṭhiyam viharatī Jetavane Anāthapindikassa ārāme Atha kho Kokāliyo bhikkhu yena Bhagavā ten' upasamkamī, upasamkamitvā Bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisīno kho Kokāliyo bhikkhu Bhagavantam etad avoca — Pāpicchā, bhante, Sāriputta-Moggallānā, pāpikānam icchānam vasamgatā tī

Evam vutte Bhagavā Kokāliyam bhikkhum etad avoca — Mā h' evam, Kokāliya, mā h' evam, Kokāliya, pasādehi, Kokāliya, Sāriputta-Moggallānesu cittam, pesalā Sāriputta-Moggallānā tī

Dutiyam pi kho Kokāliyo bhikkhu Bhagavantam etad avoca Kiñcāpi me, bhante, Bhagavā saddhāyiko paccayiko, atha kho pāpicchā va Sāriputta-Moggallānā, pāpikānam icchānam vasamgatā tī

Dutiyam pi kho Bhagavā Kokāliyam bhikkhum etad avoca . Mā h' evam . pesalā Sāriputta-Moggallānā tī.

Tatiyam pi kho Kokāliyo bhikkhu Bhagavantam etad avoca Kiñcāpi me, bhante, Bhagavā . vasamgatā tī

Tatiyam pi kho Bhagavā Kokāliyam bhikkhum etad avoca Mā h' evam . . . pesalā Sāriputta-Moggallānā tī.

Atha kho Kokāliyo bhikkhu utthāyāsanā Bhagavantam abhivādetvā pada-kkhinam katvā pakkāmi Acirapakkantassa ca Kokāliyassa bhikkhuno sāsapamattīhi pilakāhi sabbo kāyo phuto ahosi, sāsapamattīyo hutvā muggamattīyo ahesum, muggamattīyo hutvā kalāyamattīyo ahesum, kalāyamattīyo hutvā kolatthimattīyo ahesum, kolatthimattīyo hutvā kolamattīyo ahesum, kolamattīyo hutvā āmalakamattīyo ahesum, āmalakamattīyo hutvā beluvasalātukamattīyo ahesum, beluvasalātukamattīyo hutvā billimattīyo ahesum, billimattīyo hutvā pabhijjumsu, pubbañ ca lohitañ ca paggharimsu Atha kho Kokāliyo bhikkhu ten' eva ābādhena kalam akāsi, kalakato ca Kokāliyo bhikkhu Padumanirayam upapajji Sāriputta-Moggallānesu cittam āghātetvā

Atha kho Brahmā Sahampatī abhikkantāya rattiyā abhikkantavanno kevalakappam Jetavanam obhāsetvā yena Bhagavā ten' upasamkamī, upasamkamitvā Bhagavantam abhivādetvā ekamantam atthāsi Ekamantam thito kho Brahmā Sahampatī Bhagavantam etad avoca — Kokāliyo, bhante, bhikkhu kalakato, kalakato ca, bhante, Kokāliyo bhikkhu Padumanirayam upapanno Sāriputta-Moggallānesu cittam āghātetvā tī Idam avoca Brahmā Sahampatī, idam vatvā Bhagavantam abhivādetvā padakkhinam katvā tatth' ev' antaradhāyi

Atha kho Bhagavā tassā rattiyā accayena bhikkhū āmantesi — Imam, bhikkhave, rattim Brahmā Sahampatī abhikkantāya rattiyā—pe—idam avoca Brahmā Sahampatī, idam vatvā mam abhivādetvā padakkhinam katvā tatth' ev' antaradhāyīti.

### Sutta 10. Slander's doom

Thus have I heard. Once while the Lord was staying at Sāvattthī in Jeta's grove in Anāthapindika's pleasaunce, the Almsman Kokāliya came to the Lord and after salutations took his seat to one side, saying to the Lord.—Sāriputta and Moggallāna, sir, harbour evil desires and are fallen a prey to evil desires

To this the Lord made answer —Nay, Kokāliya; do not entertain this feeling against Sāriputta and Moggallāna,—who are good men

The second time, Kokāliya said —Although the Lord personally inspires me with trust and confidence, yet Sāriputta and Moggallāna do harbour evil desires and are fallen a prey to evil desires.

A second time the Lord repeated his answer.

A third time Kokāliya made his charge and received the same answer.

Then the Almsman Kokāliya rose up and departed, after saluting the Lord with deep reverence. He had not been gone long before pustules the size of a mustard-seed broke out all over his body, pustules which grew and grew to the size first of a lentil, then of a chick-pea, then of a jujube's kernel, then of a jujube, then of a myrobalan, then of a vilva fruit, and then of a quince,—then they broke, exuding pus and blood. That disease killed the Almsman Kokāliya, who passed hence to the Paduma Purgatory, all because he hardened his heart against Sāriputta and Moggallāna

As night was waning, Brahmā Sahampati—in surpassing splendour, which flooded the whole of Jeta's grove with radiance—drew nigh to the Lord, saluted him and stood to one side, saying —'Sir, the Almsman Kokāliya is dead and has passed to the Paduma Purgatory, all because he hardened his heart against Sāriputta and Moggallāna.' So saying, Brahmā Sahampati saluted the Lord with deep reverence and vanished

When the night had gone, the Lord, addressing the Almsmen, told them of Brahmā Sahampati's visit and of his report of Kokāliya's death and rebirth in the Paduma Purgatory, all because of his animosity against Sāriputta and

Evam vutte aññataro bhikkhu Bhagavantam etad avoca:—Kīvaḍiḥham nu kho, bhante, Padume nīraye āyuppamānan ti?

Diḥham kho, bhikkhu, Padume nīraye āyuppamānam, tam na sukaram samkhātum 'ettakāni vassāni' iti vā, 'ettakāni vassasatāni' iti vā, 'ettakāni vassasahassāni' iti vā, 'ettakāni vassasatasahassāni' iti vā ti.

Sakkā pana, bhante, upamā kātun ti?

Sakkā bhikkhūti, Bhagavā avoca —Seyyathāpi, bhikkhu, vīsati khārīko Kosalako tilavāho, tato puriso vassasatassa vassasatassa accayena ekam ekam tilam uddhareyya,—khuppataram kho so, bhikkhu, vīsati khārīko Kosalako tilavāho iminā upakkamena parikkhayam pariyādānam gaccheyya, na tveva eko Abbudo nīrayo. Seyyathāpi, bhikkhu, vīsati Abbudā nīrayā, evam eko Nīrabbudo nīrayo; seyyathāpi, bhikkhu, vīsati Nīrabbudā nīrayā, evam eko Ababo nīrayo; seyyathāpi, bhikkhu, vīsati Ababā nīrayā, evam eko Ahaho nīrayo, seyyathāpi, bhikkhu, vīsati Ahahā nīrayā, evam eko Atato nīrayo; seyyathāpi, bhikkhu, vīsati Atatā nīrayā, evam eko Kumudo nīrayo, seyyathāpi, bhikkhu, vīsati Kumudā nīrayā, evam eko Sogandhiko nīrayo; seyyathāpi, bhikkhu, vīsati Sogandhikā nīrayā, evam eko Uppalako nīrayo; seyyathāpi, bhikkhu, vīsati Uppalakā nīrayā, evam eko Pundariko nīrayo; seyyathāpi, bhikkhu, vīsati Pundarikā nīrayā, evam eko Padumo nīrayo. Padumam kho pana, bhikkhu, nīrayam Kokāliyo bhikkhu upapanno Sāriputta-Moggallānesu cittam āghātetvā ti

Idam avoca Bhagavā, idam vatvā Sugato athāparam etad avoca Satthā —

1. Purisassa hi jātassa kuthārī jāyate mukhe [657]  
yāya chindati attānam bālo dubbhāsitam bhanam
2. Yo nindiyam pasamsati, tam vā nindati yo pasamsiyo, [658]  
vicināti mukhena so kalim, kalinā tena sukham na vindati
3. Appamatto ayam kalī, [659]  
yo akkhesu dhanaparājayo  
sabbassāpi sahāpi attanā,  
ayam eva mahattaro kalī  
yo sugatesu manam padosaye.
4. Satam sahasānam Nīrabbudānam, [660]  
chattimsa ca pañca ca Abbudāni  
yam ariyagarahī nīrayam upeti  
vācam manāñ ca pañdhāya pāpakam.
5. Abhūtavādī nīrayam upeti. [661]  
yo vā pi katvā 'Na karomi' cc āha;  
ubho pi te pecca samā bhavanti  
nīhinakammā manujā parattha.

Moggallāna. Thereupon, a certain Almsman asked the Lord how long a term of durance had to be spent in the Paduma Purgatory

A term so long, answered the Lord, that it is not easy to express it in years, or in hundreds, or thousands, or even hundreds of thousands of years.

Could you give some idea of its duration, sir?

Yes, Almsman, answered the Lord. Imagine a Kosalan cartload of twenty measures of sesamum seed, and suppose that at the close of every century one single seed at a time were removed. Well, by this method, the cartload would be exhausted sooner than the term in a One-æon Purgatory,—a score of which last one Nirabbuda Purgatory, and a score of these one Ababa Purgatory, and a score of these one Ahaha Purgatory, and a score of these one Atata Purgatory, and a score of these one Kumuda Purgatory, a score of these one Sogandhika Purgatory, a score of these one Uppalaka Purgatory, a score of these one Pundarika Purgatory,—a score of which last one Paduma Purgatory. Now it was to Paduma that the Almsman Kokāliya passed hence, all because he hardened his heart against Sāriputta and Moggallāna.

Thus spake the Lord; and when the Blessed One had thus spoken, he went on, as Teacher, to say.—

In each man's mouth at birth there grows an axe, [657]  
wherewith fools gash themselves by speaking ill

The tongue which lauds blameworthy folk, or blames [658]  
the laudable, ne'er wins felicity.

A trifling doom it is to lose [659]  
one's all, and liberty, at dice;  
a doom far greater is a heart  
at enmity with blessed saints.

An evil tongue, an evil mind, [660]  
condemn to hell whoso maligns  
the saintly, till full tale is told  
of æons spent in Paduma

False witness leads, like perjury, [661]  
to hell, one equal doom awaits  
both villainies when this life ends.

6. Yo appadutthassa narassa dussati [662]  
 suddhassa posassa ananganassa,  
 tam eva bālam pacceti pāpam,  
 —sukhumo rajo pativātam va khitto.
7. Yo lobhagune anuyutto [663]  
 so vacasā paribhāsati aññe  
 assaddho kadariyo avadaññū  
 macchari pesuniyasmim anuyutto.
8. Mukhadugga, vibhūta-m-anariya, [664]  
 bhūnahu, pāpaka, dukkatakāri,  
 purisanta, kalī, avajāta,  
 mā bahu bhān' idha; nerayiko 'sī.
9. Rajam ākirasī ahitāya, [665]  
 sante garahasī kibbisakāri;  
 bahūni ca duccarītāni caritvā  
 gañchisī kho papatam cīrarattam.
10. Na hi nassati kassaci kammam [666]  
 Eti ha tam, labhat' eva suvāmī;  
 dukkham mando paraloke  
 attani passati kibbisakāri.
11. Ayosamku-samāhata-tthānam [667]  
 tinhadhāram ayasūlam upeti;  
 atha tatta' ayogulasannibham  
 bhojanam atthi tathā patirūpam.
12. Na hi vaggu vadanti vadantā; [668]  
 nābhijavanti; na tāṇam upenti,  
 angāre santhate senti,  
 aggini-samam jalitam pavisanti.
13. Jālena ca onahiyānā [669]  
 tattha hananti ayomayakūtehi.  
 Andham va timisam āyanti,  
 tam vitatam hi yathā mahikāyo.
14. Atha lohamayam pana kumbhim [670]  
 aggini-samam jalitam pavisanti;  
 paccanti hi tāsū cīrarattam,  
 aggini-samāsu samupplavāso.

If wrong be done to meek and pure [662]  
and good, the wickedness and guilt  
recoils—like dust that's flung up-wind—  
upon the fool who did that wrong

Reviling goes with covetise, [663]  
—with unbelief and stinginess,  
with churlishness and avarice,  
and acrimonious calumny

O foul-mouthed, false, ignoble wretch! [664]  
Black-hearted, blighting villain, vile,  
degraded, infamous! Forbear  
to vent words here, thou spawn of hell!

Thou flingest mud malignantly, [665]  
decrying virtue, child of sin!  
But, after thy career of guilt,  
limbo shall be thine age-long doom!

For, no man's deeds are blotted out; [666]  
each deed comes home, the doer finds  
it waiting him, in worlds to come  
the purblind dree their weird of woe

They pass to where with pegs of steel [667]  
they're trussed, to ease their hunger's pangs,  
they're fed (meet nutriment for such!)  
with red-hot balls of flaming steel

No words of cheer reach these, no zest [668]  
impels them forward, shelter's none;  
their bed is embers, their abode  
one sheer expanse of blazing fire

Hell's warders fling a net o'er them, [669]  
and with steel hammers pound them sore.  
To blinding, murky realms they go,  
realms vast as earth's wide-flung expanse.

The Brazen Cauldron's molten fires, [670]  
receive them next, in torrid foam  
to seethe, as up and down they bob.



15. Atha pubbalohitamisse [671]  
 tattha kim paccatī kibbīsakārī  
 Yam yan disatam adhiseti,  
 tattha kilissatī samphusamāno.
16. Pulavāvasathe salilasmim [672]  
 tattha kim paccatī kibbīsakārī.  
 Gantum na hī tīram ap' atthī;  
 sabbasamā hī samantakapallā.
17. Asipattavanam pana tinham [673]  
 tam pavisanti samacchidagattā;  
 jīvham balisena gahetvā  
 ārajayārajayā vihananti
18. Atha Vetaranim pana duggam [674]  
 tiṇṇhadhāram khuradhāram upenti;  
 tattha mandā papatanti  
 pāpakarā pāpāni karitvā
19. Khādanti hī tattha rudante [675]  
 sāmā sabalā kākoḷaganā ca  
 sonā sigālā patigijjhā,  
 kulalā vāyasā ca vitudanti
20. Kiccā vatāyam idha vutti [676]  
 yam jano passatī kibbīsakārī.  
 Tasmā idha jīvitasese  
 kiccakaro sīyā naro, na pamajje.
21. Te ganitā vidūhi tīlavāhā [677]  
 ye Padume nīraye upanītā;  
 nahutāni hī kotīyo pañca bhavanti,  
 dvādasa kotīsatāni pun' aññā.
22. Yāva-dukkhā nīrayā idha vuttā, [678]  
 tattha pi tāva-cīram vasitabbam.  
 Tasmā sucīpesalasādhugunesu  
 vācam manam satatam parirakkhe

Then in a brew of blood and pus  
 the malefactor's put to stew;  
 turn where he may, on ev'ry side  
 he wallows still in filth and slime

[671]

In water next which teems with worms  
 the malefactor stews afresh  
 He cannot land, he's vaulted in  
 beneath that limbo's domed expanse

[672]

They enter next the Sword-leaf Wood,  
 wherein their limbs are lopped away  
 The wardens hook them by the tongue  
 and slash them sore with whirling strokes.

[673]

The Caustic Stream, Vetārāṇī,—  
 whose waters rive and rip,—comes next;  
 and purblind evil-doers plunge  
 therein, because of evil done.

[674]

They howl as they a banquet make  
 for hungry ravens, jackals, dogs,  
 and vultures dusky-hued or pied,  
 while stabbed by beaks of kites and crows.

[675]

This woeful doom awaits in hell  
 the malefactor! So while yet  
 men live on earth, let them fulfil  
 their duties here unflinchingly

[676]

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The experts calculate  
 the term in Paduma  
 which represents the loads  
 of seeds of sesamum  
 to be five myriads  
 twelve hundred crores of years.

[677]

Such are the griding pains  
 and such the term in hell!  
 —Wherefore in purity  
 and love and virtue keep  
 both mind and tongue away.

[678]

## 11. NĀLAKASUTTA

1. Ānandaajāte tīdasagane patīte [679]  
Sakkañ ca Indam sucivasane ca deve  
dussam gahetvā atiriva thomayante  
Asito 1s1 addasa divāvihāre
2. Dīsvāna deve muditamane udagge [680]  
cittim karitvā idam avocāsi tattha.  
'Kim devasamgho atiriva kallarūpo'  
Dussam gahetvā bhamayatha kim paticca?
- 3 Yadā pi āsi asurehi sangamo, [681]  
jayo surānam, asurā parājītā,  
tadā pi n' etādiso lomahamsano  
Kim abbhutam dattthu marū pamoditā?
- 4 Selanti gāyanti ca vādayanti ca [682]  
bhujāni pothenti ca naccayanti ca  
Pucchāmi vo 'hañ, Merumuddhavāsine;  
dhunātha me samsayam khīppa, mārīsā '
- 5 'So Bodhisatto ratanavaro atulyo [683]  
manussaloke hitasukhatāya jāto  
Sakyāna' gāme janapade Lumbhineyye!  
—Ten' amha tutthā atiriva kallarūpā
- 6 So sabbasattuttamo aggapuggalo [684]  
narāsabho sabbapajānam uttamo  
vattessati cakkam Isivhaye vane,  
nadam va sīho balavā migādhībhū '
- 7 Tam saddam sutvā turitam avamsari so, [685]  
Suddhodanassa tada bhavanam upāgami.  
Nisajja tattha idam avocāsi Sakye:  
Kuhim kumāro' aham api dattukāmo
8. Tato kumāram, jalitam iva suvannam [686]  
ukkāmukhe va sukusalasampahattham  
daddallamānam sūriyā anomavannam  
dassesu' puttam Asitavhayassa Sakyā
- 9 Dīsvā kumārāñ, sikhim iva pajjalantam, 687]  
tārāsabham va nabhasigamam visuddham,  
suriyam tapantam saradar iv' abbhamuttam,  
ānandaajāto vipulam alattha pītim.

Sutta 11. *Asita's Nunc Dimittis*

At noontide Asita the Sage [679]  
 beheld the joyous Thrice-ten gods  
 and Sakka-Indra at their head,  
 waving their spotless robes in glee.

*Asita* At sight of their triumphant joy, [680]  
 he reverently spoke these words —  
 What gladdens thus th' assembled gods?  
 Say why ye wave your garments so

Not even when the war with fiends [681]  
 crushed fiends and gave gods victory,  
 was such excitement shown as now.  
 What marvel cheers the gods to-day?

They shout and sing to music's strains; [682]  
 they toss their arms and dance around  
 Ye denizens of Meru's peaks,  
 quick! tell me why; dispel my doubts.

*Deities* 'The future Buddha, pearl of pearls, [683]  
 for peace and weal is born as man,  
 a Sákya in Lumbini  
 —And thence our jubilation springs.

This matchless being, chief of men, [684]  
 hero, supreme o'er beings all,  
 as with a kingly lion's roar  
 in Sages' Wood shall start Truth's Wheel'

When Asita heard this, straight down he went [685]  
 till he drew nigh Suddhódana's abode,  
 and, seated there, addressed the Sákya's:—  
 Where is the prince? I too would gaze on him.

Thereon, to Asita, that swarthy sage, [686]  
 the Sákya's shewed the newborn babe, who shone  
 with golden sheen, like gold by craftsmen wrought,  
 fresh from the furnace, and exceeding fair.

In joy and zest abounding, Asita [687]  
 beheld th' effulgent babe,—bright as a flame,  
 pure as the riding moon, and radiant  
 as shines the sun in cloudless autumn skies

10. Anekasākhāñ ca saḥassamaṇḍalam  
chattam marū dhārayum antalikkhe,  
suvannadaṇḍā vitipatanti cāmarā;  
na dissare cāmarachattagāhakā. [688]
11. Disvā jati Kanhasirivhaya isi,  
suvannanekkhā viya pandukambale,  
setaṇ ca chattam dhariyanta' muddhañ,  
udaggacitto sumano patiggahe [689]
12. Patiggahetvā pana Sakyapungavam  
jigimsako lakkhanamantapāragū  
pasannacitto girāṇ abbhudīrayi.—  
'Anuttarāyam, dipadānam uttamo'. [690]
13. Ath' attano gamanam anussaranto  
akalyarūpo galayati assukāñ  
Disvāna Sakyā isiṃ avocum rudantam:—  
'No ce kumāre bhavissati antarāyo?' [691]
14. Disvāna Sakye isi-m-avoca akalye:—  
'Nāhañ kumāre aḥitam anussarāmi,  
na cāpi-m-assa bhavissati antarāyo,  
na orakāyam Adhūmanasā bhavātha. [692]
15. Sambodhiyaggam phusissatāyam kumāro;  
so dhammacakkam paramavisuddhadassī  
vattessatāyam bahujanahitānukampī;  
vitthārik' assa bhavissati brahmacariyam [693]
16. Mamañ ca āyu na cirañ idhāvaseso,  
ath' antarā me bhavissati kālakiriyā  
So 'ham na sūssam asamadhurassa Dhammam;  
ten' amhi atto vyasanagato aghāvī' [694]
17. So Sākiyānam vipula' janetvā pītiṃ  
antepuramhā niragama brahmacārī.  
—So bhāgineyyam sayam anukampamāno  
samādapesi asamadhurassa Dhamme — [695]
18. " 'Buddho' ti ghosam yada parato sunāsi  
'sambodhipatto vicarati Dhammamaggam',  
gantvāna tattha samayam paripucchiyāno  
carassu tasmim Bhagavati brahmacariyam " [696]

A canopy aloft the gods  
upheld, with ribs of gold to spread  
the thousand widths of its expanse,  
while fans were waved on wands of gold,  
—yet none could see who held, or waved

[688]

Beneath that canopy so white  
there lay—like gold on samite laid—  
the babe, whom that swart anchorite,  
with matted locks, took up with joy.

[689]

He took him up, and when his gaze  
found marks and signs his lore knew well,  
he lifted up his voice and cried —  
'He has no peer' He's mankind's best'

[690]

Here, rising thoughts of his approaching end  
reduced the sage to tears, whereat alarmed  
the Sákyaans asked the weeping sage to say  
if danger would beset the new-born child

[691]

Seeing the Sákyaans so disquieted,  
the sage made answer thus '—No harm to him  
can I foresee; no danger threatens him;  
no common clay is he;—give heed to me

[692]

To All-Enlightenment this child shall grow;  
in Utter Holiness, by pity moved,  
Truth's Wheel a-rolling he shall set, and spread  
his Saving Rule abroad both far and wide

[693]

But few are my remaining days of life,  
and meantime death will end my dwindling span,  
nor shall I hear his weighty Doctrine preached  
'Tis only this that saddens me the while.

[694]

Cheering the Sákyaans with his heart'ning words  
the sage from out the precincts passed, to lead  
the Higher Life By pity moved, he bade  
his sister's son embrace the matchless Truth —

[695]

"Nephew (said he), when, later, thou shalt hear  
that. 'Th' All-Enlighten'd Buddha treads the Path  
his Doctrine shows',—go, seek him out, explore  
his gospel, lead the higher life with Him "

[696]

19. Tenānusittho hitamanasena tādina  
anāgate paramavisuddhadassinā [697]  
so Nālako upacītapuññasāñcayo  
'Jinam' patikkham parivasī rakkhitindriyo.
20. Sutvāna ghosam 'Jinavaracakkavattane' [698]  
gantvāna disvā isinisabham pasanno  
moneyyasettham munipavaram apucchi,  
samāgate Asītavhayassa sāsane.

(*Vatthugāthā mttitā*)

- 21 "Aññātam etam vacanam Asītassa yathātatham, [699]  
tam tam, Gotama, pucchāma sabbadhammāna' pāragum:—
22. Anagāriy' upetassa bhikkhācariyam jigimsato, [700]  
Muni, pabrūhi me puttho moneyyam uttamam padam "
- 23 Moneyyan te upaññissam (ti Bhagavā) [701]  
dukkaram durabhisambhavam.  
Handa te nam pavakkhami:—  
'Santhambhassu, dalho bhava'.
- 24 Samānabhāgam kubbetha gāme akkuttavanditam; [702]  
manopadosam rakkheyya, santo anunnato care
- 25 Uccāvacā niccharanti dāye aggisikhūpamā, [703]  
nariyo munim palobhenti;—tā su tam mā palobhayum.
- 26 Virato methunā dhammā, hitvā kāme parovare, [704]  
aviruddho asāratto pānesu tasathāvare,
27. 'yathā aham tathā ete, yathā ete tathā aham' [705]  
attānam upamam katvā na haneyya na ghātaye
28. Hitvā icchañ ca lobhañ ca, yattha satto puthujano, [706]  
cakkhumā patipajjeyya, tareyya narakam imam.
- 29 Ūñdaro mitāhāro appicch' assa alolupo; [707]  
sa ve icchāya nicchāto, aniccho hoti nibbuto.

Thus counsell'd by that kindly, helpful saint [697]  
(the destined heir of utter holiness)

this Nālaka lived on, in affluence  
of garner'd merit, keeping watch o'er Sense,  
till He, the future 'Conqueror', should come.

But when news came 'a Conqueror has set [698]  
his Wheel of Truth a-rolling', straight he sought,  
and found Him,—found Him and, believing, asked  
that prince of seers (since now the time once set  
by Asita had come) —'What makes "a Sage"?'

*(End of the Introductory verses )*

*Nālaka:* What Asita foretold (said Nālaka) [699]  
has turned out true! So tell me, Gotama,  
(whose mind has fathom'd ev'ry mental state)—

when home is left to lead the Almsman's life, [700]  
expound, o Sage, a sage's perfect way.

*The Lord* Learn then that perfect way (the Lord replied), [701]  
'Tis hard to compass, hard to tread, but still  
its secret I'll impart —'Stand firm, stand fast!'

Come praise, come blame,—still take it all as one. [702]  
Let neither mar thine equanimity;  
let blame perturb thee not, nor praise inflate.

Though lone the wood, sense-objects great and small [703]  
spring up, e'en there, like sudden tongues of fire;  
yea, women tempt the solitary sage,  
see thou to it that women tempt not thee!

Rejecting carnal joys, to pleasure dead, [704]  
with naught that lives to crib or cabin thee  
take pattern from thyself, Forbear to slay [705]  
—with thine or other's hand—the strong or weak;  
but say. These are as I am, I as they!

By shedding all desires and covetise, [706]  
pick thine appointed way where fools stick fast.  
Let insight guide thee through this hell on earth.

With empty belly, diet spare, few wants, [707]  
live temperate. When once desires are quelled,  
their passing ushers in the calm of Peace.



30. Sa pīṇacāram caritvā vanantam abhihāraye [708]  
upatthito rukkhamūlasmim āsanūpagato muni.
- 31 Sa jhānapasuto dhiro vanante ramito siyā, [709]  
jhāyetha rukkhamūlasmim attānam abhutosayam.
- 32 Tato ratyā vivasane gāmantam abhihāraye; [710]  
avhānam nābhīnandeyya abhihārañ ca gāmato.
- 33 Na muni gāmam āgamma kulesu sahasā care, [711]  
ghāsesanam chinnakatho na vācam payutam bhaṇe.
- 34 'Alattham yad, idam sādhu, nālattham, kusalām itī'; [712]  
ubhayen' eva so tādi rukkham va upanivattatī
- 35 Sa pattapāṇī vicaranto, amūgo mūgasammato, [713]  
appam dānam na hīleyya, dātāram nāvajāṇiya
- 36 Uccāvacaḥ hī patipadā Samanena pakāsītā, [714]  
na pāram dīgunam yantī, na idam ekagunaṁ mutam
- 37 Yassa ca viśatā na 'tthī chinnaśotassa bhikkhuno, [715]  
kiccā-kiccapahīnassa parilāho na vijjati.
- 38 Moneyyan te upaṇiṣṣam:— (ti Bhagavā) [716]  
Khuradhārūpamo bhava,  
jivhāya tālum āhacca  
udare saṁyato siyā,
- 39 alīnacitto ca siyā, [717]  
na cāpi bahu cintaye,  
nirāmagandho asīto  
brahmacariyaparāyano.
- 40 Ekāsanassa sikkhetha, [718]  
Samanūpāsanassa ca  
Ekattam monam akkhātam.  
Eko ce abhiramissasi,
- 41 atha bhāsīhi dasa diśā [719]  
Sutvā dhīrānam nigghosam jhāyīnam kāmacāginam  
tato hīriṇī ca saddhaṇī ca bhīyyo kubbetha māmako.
42. Tan nadīhi vijānātha sobbhesu padaresu ca [720]  
—saṇantā yanti kussubbhā, tunhī yāti mahōdadhi

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	Thine alms-round o'er, within thy wood repair and take thy seat beneath a spreading tree	[708]
	There, in those dear recesses, find thy bliss beneath thy tree in lonely Reverie	[709]
	At morn thy village seek, but take no joy in invitations or in lavish gifts,	[710]
	race not from door to door, in quest of alms seal thou thy lips and proffer no request	[711]
	' <i>They gave</i> ,—'twas well' <i>Refused was I</i> ,—'tis well! —thus minded seek, in either case, thy tree	[712]
	As—seeming dumb, but nowise dumb at all— thou goest bowl in hand, disdain no gift however humble, nor the giver scorn	[713]
	My Rule embraces all things great and small; its single path alone conducts to Peace, but never once can senses Peace discern	[714]
	But when an Almsman, from this welter freed, has shed his cravings, old anxieties about behaviour cease, distress departs	[715]
	Learn then this perfect way (the Lord went on); —be like the razor safe within its sheath; clap tongue to palate, master appetite,	[716]
	alert of mind, keep random thoughts at bay; be redolent of virtue, quit of ties, absorbed in nothing save the Higher Life;	[717]
	live like true anchorite alone, aloof, remember 'Wisdom in Detachment lies'. And, if in solitude thou takest joy, north, south, and east, and west thy fame shall spread.	[718] [719]
	And when thou hearest eulogies of those who steadfast prove, woo Reverie, and shun pleasures of sense, let this but stimulate thy faith and meekness, follower of mine	
	From rivers, cataracts, and deeps learn this 'Loud roar the cataracts, the deeps are dumb'	[720]

43. Yad ūnakam, tam sanatī, yam pūram, santam eva tam; [721]  
 aḍḍhakumbhūpamo bālo, rahado pūro va pandito
44. Yam Samano bahu bhāsati upetam atthasamhūtam, [722]  
 jānam so Dhammam deseti, jānam so bahu bhāsati.
- 45 Yo ca jānañ saṃyatatto, jānam na bahu bhāsati, [723]  
 sa muni monam arahati, sa muni monam ajjhagā ti.

## 12 DVAYATĀNUPASSANĀSUTTA

Evam me sutam Ekam samayam Bhagavā Sāvattṭhiyam viharatī Pubbārame Migāramātu pāsāde. Tena kho pana samayena Bhagavā tadahuposathe, pannarase punnāya punnamāya rattiyā bhikkhusamghaparivuto abbhokāse nisinnō hoti Atha kho Bhagavā tunhībhūtam tunhībhūtam bhikkhusamgham anuviloketvā bhikkhū āmantesi —Ye te, bhikkhave, kusalā dhammā ariyā nīyyānikā sambodhagāmīno, tesam vo, bhikkhave, kusalānam dhammānam ariyānam nīyyānikānam sambodhagāmīnam kā upanīsa savanāyātī?—iti ce, bhikkhave, pucchitāro assu, te evam assu vacanīyā. Yāvad eva dvayatānam dhammānam yathābhūtam ñānāyātī Kiñ ca dvayatam vadetha?—“Idam dukkham, ayam dukkhasamudayo” ti—ayam ekānupassanā, “Ayam dukkhanirodho, ayam dukkhanirodhagāmīnī patipadā ti”—ayam dutiyānupassanā Evam sammādvayatānupassino kho, bhikkhave, bhikkhuno apamattassa ātāpīno pahitattassa viharato dvinnam phalānam aññataram phalam pātīkamkham,—ditthe va dhamme aññā; satī vā upādisese anāgāmitā ti.

Idam avoca Bhagavā, idaṃ vatvā Sugato, athāparam etad avoca Satthā —

1. Ye dukkham na ppajānanti atho dukkhassa sambhavam, [724]  
 yattha ca sabbaso dukkham asesam uparujjhati,  
 tañ ca Maggam na jānanti dukkhūpasamagāmīnam,
2. cetovimuttihīnā te atho paññāvimuttīyā; [725]  
 abhabbā te antakīriyāya, te ve jātijarūpagā.
- 3 Ye ca dukkham pajānanti atho dukkhassa sambhavam, [726]  
 yattha ca sabbaso dukkham asesam uparujjhati,  
 tañ ca Maggam pajānanti dukkhūpasamagāmīnam,
4. cetovimuttisampannā atho paññāvimuttīyā; [727]  
 bhabbā te antakīriyāya, na te jātijarūpagā.

Yes, emptiness is loud, but fullness, calm,  
the fool's a half-filled crock; the sage, a lake. [721]

Whene'er the Anchorite holds forth, his words  
are apposite and fraught with deep import,  
with knowledge he expounds the Doctrine's gist,  
and from the amplitude of knowledge speaks [722]

But he whose knowledge goes with self-control, [723]  
the sage who, though he knows, eschews much speech,  
'tis he has wisdom won,—and wisdom found

### Sutta 12. Pairs to grasp

Thus have I heard Once while the Lord was staying at Sāvattthī in the Old Pleasaunce in the palace of Migāra's Mother, he was sitting out, on the mid-month sabbath evening, among the Almsmen Observing the Community of Almsmen around him to be wholly silent, the Lord addressed them, saying —If you are asked, Almsmen, wherefore you listen to righteous, noble, saving, and all-enlightening homilies, your answer should be that you do so in order to comprehend to the full just a single pair of ideas When asked to what pair you allude, you will reply that the first conception is Ill and its origin, and that the second is Ill's cessation and the path leading to that Cessation. For, if an Almsman fully grasps these two ideas, and if his life is earnest, ardent, and purged of Self, then you may anticipate for him one or other of two results,—either Illumination here and now, or else, if his stuff of existence be not wholly spent, no subsequent return to earth.

Thus spoke the Lord; and when he, the Blessed One, had thus spoken, he went on, as Master, to say —

For, those who know not Ill and how Ill grows, [724]  
who neither know how Ill is stilled and quenched  
nor know the Way to lay all Ill to rest,

—those miss Release, alike of heart and mind, [725]  
they cannot end it all and reach the goal,  
they tramp the round of birth, decay, and death.

But they who know both Ill and how Ill grows, [726]  
and also know how Ill is stilled and quenched  
and know the Way that lays all Ill to rest;

—these win Release of heart, Release of mind; [727]  
these surely end it all and reach the goal,  
these nevermore shall know decay and birth

Sīyā aññena pi pariyāyena sammādvayatānupassanā tī?—iti ce, bhikkhave, pucchitāro assu, ‘sīyā’ tī ‘ssu vacanīyā Kathaṇi ca sīyā?—‘Yam kiñci dukkham sambhoti, sabbam upadhupaccayā’ tī—ayam ekānupassanā, ‘Upadhīnan tveva asesavirāganirodhā na ’tthi dukkhassa sambhavo’ tī,—ayam dutiyānupassanā Evam sammā—pe—athāparam etad avoca Satthā.—

- 5 Upadhīnidānā pabhavanti dukkhā [728]  
 ye keci lokasmim anekarūpā  
 Yo ve avidvā upadhum karoti,  
 punappunam dukkham upeti mando.  
 Tasmā pajānam upadhum na kayirā  
 dukkhassa jātipabhavānupassī tī.

Sīyā aññena pi pariyāyena sammādvayatānupassanā tī?—iti ce, bhikkhave, pucchitāro assu, ‘sīyā’ tī ‘ssu vacanīyā Kathaṇi ca sīyā?—‘Yam kiñci dukkham sambhoti, sabbam avijjāpaccayā’ tī—ayam ekānupassanā; ‘Avijjāya tveva asesavirāganirodhā na ’tthi dukkhassa sambhavo’ tī,—ayam dutiyānupassanā. Evam sammā—pe—athāparam etad avoca Satthā.—

- 6 Jātimaranasamsāram ye vajanti punappunāni [729]  
 itthabhāv-aññāthābhāvam avijjāy’ eva sā gati.  
 7 Avijjā h’ ayam mahāmoho, yen’ idam samsitam ciraṃ; [730]  
 vijjāgatā ca ye sattā, nāgacchanti punabbhavan ti

Sīyā aññena pi . . . Kathaṇi ca sīyā?—‘Yam kiñci dukkham sambhoti, sabbam samkhārapaccayā’ tī—ayam ekānupassanā, ‘Samkhārānan tveva asesavirāganirodhā na ’tthi dukkhassa sambhavo’ tī—ayam dutiyānupassanā Evam sammā—pe—athāparam etad avoca Satthā.—

8. Yam kiñci dukkham sambhoti, sabbam samkhārapaccayā, [731]  
 samkhārānam nirodhena na ’tthi dukkhassa sambhavo  
 9 Etam ādinavam ñatvā ‘Dukkham samkhārapaccayā’, [732]  
 sabbasamkhārasamathā, saññānam uparodhanā,  
 —evam dukkhakkhayo hoti;—etam ñatvā yathātatham  
 10. sammaddasā, vedaguno, samma-d-aññāya, panditā, [733]  
 abhūbhuyya Mārasamyogam, nāgacchanti punabbhavan ti

If you are asked whether there be yet another mode of grasping the two ideas, and in what way, you will reply that the first conception is, that all Ill which comes about is consequent on the Stuff of Existence, whilst the second is that, by the utter and passionless destruction of this underlying stuff, Ill cannot come about For, if an Almsman fully grasps these two ideas . . . (Śc, as above) . . . went on, as Master, to say —

Life's Stuff breeds ev'ry Ill, [728]  
—breeds all the Ills there are.  
The dolt who witlessly  
creates this stuff, piles Ill  
on Ill Create it not,  
since thence all Ills are born.

If you are asked whether there be yet another mode of grasping the two ideas, and in what way, you will reply that the first conception is, that all Ill which comes about is consequent on Ignorance, whilst the second is that, by the utter and passionless destruction of Ignorance, Ill cannot come about For, if an Almsman fully grasps these two ideas . . . (Śc, as above) . . . , went on, as Master, to say —

'Tis Ignorance entails the dreary round [729]  
—now here, now there—of countless births and deaths.

'Tis Ignorance tricks purblind dolts to trudge [730]  
th' inexorable round from life to life,  
—but no hereafter waits for him who *knows*.

If you are asked . . . (*similar paragraph about*) Plastic Forces . . . went on, as Master, to say:—

All growths of Ill from Plastic Forces spring, [731]  
if Plastic Forces cease, no Ill can grow.

Aware that Plastic Forces breed all Ill, [732]  
and clear that Ill's destruction comes about  
by stilling each and ev'ry Plastic Force  
and breaking down perceptions utterly,

the wise—clear-eyed, equipped with Lore, who *know*— [733]  
o'ercoming Māra's yoke, face birth no more

Sīyā aññena pi . . . Kathañ ca sīyā?—‘Yam kiñci dukkham sambhoti, sabbam viññānapaccayā’ ti,—ayam ekānupassanā; ‘Viññānassa tveva asesavirāgañirodhā na ’tthi dukkhassa sambhavo’ ti,—ayam dutiyānupassanā. Evam sammā—pe—athâparam etad avoca Satthā.—

- 11 Yam kiñci dukkham sambhoti, sabbam viññānapaccayā; [734]  
viññānassa nirodhena na ’tthi dukkhassa sambhavo.
- 12 Etam ādinavam ñatvā: ‘Dukkham viññānapaccayā’, [735]  
viññānupasamā bhikkhu nicchāto parinibbuto ti

Sīyā aññena pi . . . Kathañ ca sīyā?—‘Yam kiñci dukkham sambhoti, sabbam phassapaccayā’ ti,—ayam ekānupassanā, ‘Phassassa tveva asesavirāgañirodhā na ’tthi dukkhassa sambhavo’ ti,—ayam dutiyānupassanā. Evam sammā—pe—athâparam etad avoca Satthā —

13. Tesam phassaparetānam bhavasotānusārinam [736]  
kummaggapatipannānam ārā samyojanakkhayo.
- 14 Ye ca phassam pariññāya, aññāya upasame ratā, [737]  
te ve phassābhūsamayā nicchātā parinibbutā ti.

Sīyā aññena pi . . . Kathañ ca sīyā?—‘Yam kiñci dukkham sambhoti, sabbam vedanāpaccayā’ ti,—ayam ekānupassanā, ‘Vedanānam tveva asesavirāgañirodhā na ’tthi dukkhassa sambhavo’ ti,—ayam dutiyānupassanā. Evam sammā—pe—athâparam etad avoca Satthā:—

- 15 Sukham vā yadi vā dukkham adukkhamasukham saha, [738]  
ajjhatañ ca bahiddhā ca yam kiñci atthi veditañ,
- 16 —etam ‘dukkham’ ti ñatvāna mosadhammam palokinañ [739]  
phussa phussa vayan passam, evam tattha vijānāti  
vedanānam khayā bhikkhu nicchāto parinibbuto.

Sīyā aññena pi . . . Kathañ ca sīyā?—‘Yam kiñci dukkham sambhoti, sabbam tanhāpaccayā’ ti,—ayam ekānupassanā; ‘Tanhāya tveva asesavirāgañirodhā na ’tthi dukkhassa sambhavo’ ti,—ayam dutiyānupassanā. Evam sammā—pe—athâparam etad avoca Satthā —

17. Tanhādutiyo puriso, dīgham addhāna’ samsaram, [740]  
ittabhabhāv-aññathābhāvam samsārañ nātivattati
18. Etam ādinavam ñatvā: Tanhā dukkhassa sambhavam, [741]  
vītatanho anādāno sato bhikkhu paribbaje ti.

If you are asked . . . (*similar paragraph about*) Consciousness . . . went on, as Master, to say.—

All growths of Ill from Consciousness arise; [734]  
no Ills can grow, if Consciousness be stilled.

Aware that Consciousness begets all Ills, [735]  
and clear that Ill's destruction comes about  
by stilling Consciousness, the Almsman, quit  
of Consciousness, finds everlasting Peace.

If you are asked . . . (*similar paragraph about*) Contact (between a sense and its object in perception) . . . went on, as Master, to say.—

Far, far, from bursting bonds are Contact's thralls, [736]  
who drift along life's swirling stream, astray.

But they who Contact comprehend and know, [737]  
who fathom all that Contact means,—these, quit  
of Contact, find the everlasting Peace.

If you are asked . . . (*similar paragraph about*) Feelings . . . went on, as Master, to say.—

All Feelings, inly bred or from without, [738]  
—with pain or pleasure, or with neither, fraught—

the Almsman knows as Ills,—vain fleeting things [739]  
that come and go. From Feelings cleansed, he finds,  
when feelings die, the everlasting Peace

If you are asked . . . (*similar paragraph about*) Cravings . . . went on, as Master, to say —

Wedded to Cravings, man perforce must pass [740]  
from life to life, must trudge now here, now there,  
yet never ends rebirth's exacting round.

Aware that Ills are Cravings' progeny, [741]  
quell Cravings; clutch at nothing, watchful be,  
O Almsman, as you go your homeless way



Sīyā aññena pi . . . Kathañ ca sīyā?—‘Yam kiñci dukkham sambhoti, sabbam upādānapaccayā’ ti,—ayam ekānupassanā, ‘Upādānāna tveva asesavirāgañirodhā na ’tthi dukkhassa sambhavo’ ti,—ayam dutiyānupassanā Evam sammā—pe—athāparam etad avoca Satthā.—

- 19 Upādānapaccayā bhavo, bhūto dukkham nigacchati; [742]  
jātassa maranam hoti, eso dukkhassa sambhavo
20. Tasmā upādānakkhayā sammā-d-aññāya paṇḍitā [743]  
jātikkhayam abhiññāya nāgacchanti punabbhavan ti.

Sīyā aññena pi . . . Kathañ ca sīyā?—‘Yam kiñci dukkham sambhoti, sabbam ārambhapaccayā’ ti,—ayam ekānupassanā; ‘Ārambhāna tveva asesavirāgañirodhā na ’tthi dukkhassa sambhavo’ ti,—ayam dutiyānupassanā Evam sammā—pe—athāparam etad avoca Satthā —

21. Yam kiñci dukkham sambhoti, sabbam ārambhapaccayā; [744]  
ārambhānam nirodhena na ’tthi dukkhassa sambhavo
22. Etam ādīnavam ñatvā ‘Dukkham ārambhapaccayā’, [745]  
sabbārambham patinissajja anārambhe vimuttino
23. ucchinna bhavataṇhassa santacittassa bhikkhuno [746]  
vīṭṭino jātisamsāro, na ’tthi tassa punabbhavo ti.

Sīyā aññena pi . . . Kathañ ca sīyā?—‘Yam kiñci dukkham sambhoti, sabbam āhārapaccayā’ ti,—ayam ekānupassanā; ‘Āhārāna tveva asesavirāgañirodhā na ’tthi dukkhassa sambhavo’ ti,—ayam dutiyānupassanā Evam sammā—pe—athāparam etad avoca Satthā:—

24. Yam kiñci dukkham sambhoti, sabbam āhārapaccayā, [747]  
āhārānam nirodhena na ’tthi dukkhassa sambhavo
- 25 Etam ādīnavam ñatvā ‘Dukkham āhārapaccayā’, [748]  
sabbāhāram parinñāya sabbāhāram anissito,
26. ārogyam sammā-d-aññāya āsavānam parikkhayā [749]  
samkhāya sevī dhammattho samkham na upeti vedagū ti

Sīyā aññena pi . . . Kathañ ca sīyā?—‘Yam kiñci dukkham sambhoti, sabbam iñjitapaccayā’ ti,—ayam ekānupassanā; ‘Iñjitāna tveva asesavirāgañirodhā na ’tthi dukkhassa sambhavo’ ti,—ayam dutiyānupassanā. Evam sammā—pe—athāparam etad avoca Satthā —

27. Yam kiñci dukkham sambhoti, sabbam iñjitapaccayā, [750]  
iñjitānam nirodhena na ’tthi dukkhassa sambhavo.

If you are asked . . . (*similar paragraph about*) Life's Fuel . . . went on, as Master, to say —

Life's Fuel feeds existence; what exists [742]  
meets Ills, what's born must die, and so springs Ill.

The wise, who see that Fuel's stoppage stops [743]  
rebirth, are saved by insight from rebirth

If you are asked . . . (*similar paragraph about*) toiling and moiling (at good works for 'merit's sake') . . . went on, as Master, to say —

All growths of Ill from quest of 'merit' spring; [744]  
if 'merit's' quest be stopped, no Ill can grow

Marking how 'merit's' baleful quest breeds Ills, [745]  
the Almsman who discards it all and wins

Release, who craves no more for life renewed [746]  
but garners peace of heart, has passed beyond  
rebirth and ne'er again shall be reborn.

If you are asked . . . (*similar paragraph about*) Sustenance . . . went on, as Master, to say —

All growths of Ill from Sustenance proceed; [747]  
if Sustenance be stopped, no Ills can grow

Marking how baleful Sustenance breeds Ill, [748]  
—plumb, comprehend, forswear all Sustenance!

Know inward Health by casting Cankers out; [749]  
walk circumspectly; keep the faith; for, so,  
by Lore the sage transcends the scheme of things.

If you are asked . . . (*similar paragraph about*) Waverings . . . went on, as Master, to say —

All growths of Ill from Waverings proceed; [750]  
if Waverings be stilled, no Ills can grow.

28. Etam ādinavam ñatvā 'Dukkham ūjītapaccayā', [751]  
tasmā ejaṃ ossajja, samkhāre uparundhīya,  
anejo anupādāno sato bhikkhu paribbaje ti

Sīyā aññena pi . . . Kathañ ca sīyā?—'Nissitassa calitam hotīti',—ayam ekānupassanā, 'Anissito na calatīti',—ayam dutiyānupassanā. Evam sammā—pe—athāparam etad avoca Satthā:—

29. Anissito na calatī; nissito ca upādiyam [752]  
itthabhāvaññīathābhāvaṃ samsāram nātivattatī.  
30. Etam ādinavam ñatvā 'Nissayesu mahabbhayam', [753]  
anissito anupādāno sato bhikkhu paribbaje ti.

Sīyā aññena pi . . Kathañ ca sīyā?—'Rūpehi, bhikkhave, āruppā santatarā' ti,—ayam ekānupassanā, 'Āruppehi nirodho santataro' ti,—ayam dutiyānupassanā. Evaṃ sammā—pe—athāparam etad avoca Satthā:—

31. Ye ca rūpūpagā sattā ye ca āruppavāsino, [754]  
nirodham appajānantā āgantāro punabbhavaṃ.  
32. Ye ca rūpe pariññāya arūpesu susanthitā, [755]  
nirodhe ye vimuccanti, te janā maccuhāyino ti.

Sīyā aññena pi . . . Kathañ ca sīyā?—Yam, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamanabrāhminīyā pajāya sadevamanussāya. 'Idaṃ saccaṃ' ti upaniṇhāyitam, tadam ariyānam 'Etam musā' ti yathābhūtam sammappaññāya suddiṭṭham,—ayam ekānupassanā; 'Yam, bhikkhave, sadevakassa—pe—sadevamanussāya "Idam musā" ti upaniṇhāyitaṃ, tadam ariyānaṃ. "Etam saccaṃ" ti yathābhūtaṃ sammappaññāya suddiṭṭham', ayam dutiyānupassanā. Evam sammā—pe—athāparam etad avoca Satthā.—

33. Anattani attamānam passa lokam sadevakam [756]  
nīvitthaṃ nāmarūpasmiṃ 'Idaṃ saccaṃ' ti maññatī.  
34. Yena yena hi maññanti, tato tam hoti aññīthā; [757]  
tam hi tassa musā hoti, mosadhammam hi ittarāṃ  
35. Amosadhammam nibbānam;—taḍ ariyā saccato vidū, [758]  
te ve saccābhisamayā nicchātā parinibbutā ti

Marking how baleful Waverings breed Ills,  
banish distraction; quench each plastic force.  
Still unperturbed, still passionless, alert,  
and watchful, Almsman, go your homeless way.

[751]

If you are asked . . . (*similar paragraph about*) Quaking . . . went on, as Master, to say —

No Quakings trouble independent minds,  
but thralls must tramp life's rounds, now here now there.

[752]

Marking how baleful thralldom fosters Ills,  
in independence, Almsman, unattached,  
alert, and watchful, go your homeless way.

[753]

If you are asked whether there is yet another way of grasping the two ideas, and in what way, you will reply that the first conception is that the Formless is calmer than what has Form, whilst the second is that Cessation is calmer than the Formless. For, if an Almsman fully grasps these two ideas . . . (*Śc*, as above) . . . went on, as Master, to say —

The denizens of Form and Formless worlds  
blind to Cessation, face rebirth anew.

[754]

But they who, versed in Form and Formlessness,  
have in Cessation found Deliverance,  
in triumph leave behind them Death's domain.

[755]

If you are asked whether there is yet another mode of grasping the two ideas, and in what way, you will reply that, first, what the world at large deems Truth has been rightly viewed as falsehood by the Noble through their consummate comprehension, whilst, secondly, the Noble hail as Truth what the world accounts falsehood. For, if an Almsman fully grasps these two ideas (*Śc*, as above) . . . went on, as Master, to say .—

How pride of Self (where Self is none) inflates  
the world of gods and men! How sure they feel  
of personality's undoubted truth!

[756]

Picture it as they will, it's all a lie!  
—A lie because all fleeting things are false

[757]

No lie 's Nirvana! This the Noble know,  
—they whom from hankerings the Noble Truths  
have freed, and crowned with everlasting Peace.

[758]

Sīyā aññena pi pariyāyena sammādvayatānupassanā tī?—Iti ce, bhikkhave, pucchitāro assu, 'sīyā' tī 'ssu vacanīyā Kathaṇi ca sīyā?—Yam, bhikkhave, sadevakassa—pe—sadevamanussāya 'Idam sukhan' tī upanijjhāyitam, tadam ariyānam 'Etam dukkhan' tī yathābhūtam sammappaññāya suddittham,—ayam ekānupassanā, Yam, bhikkhave, sadevakassa—pe—sadevamanussāya 'Idam dukkhan' tī upanijjhāyitam, tadam ariyānam 'Etam sukhan' tī yathāpaññāya suddittham,—ayam dutiyānupassanā. Evaṃ sammādvayatānupassano kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnam phalānam aññataram phalam pāṭikamkham,—ditthe va dhamme aññā, satī vā upādīse anāgāmītā tī

Idam avoca Bhagavā, idam vatvā Sugato athāparam etad avoca Satthā —

36 Rūpā saddā rasā gandhā phassā dhammā ca kevalā [759]  
itthā kantā manāpā ca, yāvat' 'atthitū' vuccatī.

37 Sadevakassa lokassa ete vo sukhasammatā, [760]  
yattha c' ete nirujjhanti, tam nesam dukkhasammatam

38 'Sukhan' tī dittham ariyehi sakkāyass' uparodhanam; [761]  
paccanīkam idam hoti sabbalokena passatam

39. Yam pare 'sukhato' āhu, tad ariyā āhu 'dukkhato', [762]  
yam pare 'dukkhato' āhu, tad ariyā 'sukhato' vidū  
—Passa dhammam durājanam, sampamūlh' ettha aviddasū.

40 Nivutānam tamo hoti, andhakāro apassatam; [763]  
sataṇi ca vivatam hoti, āloko passatām iva,  
santike na vijānanti magā Dhammass' akovidā

41 Bhavarāgaparetehi bhavasotānusārīhi [764]  
Māradheyānupannehi nāyam Dhammo susambudho

42 Ko nu, aññatra-m-ariyehi, padam sambuddhum arahatī, [765]  
yam padam samma-d-aññāya parinubbanti anāsavā tī?

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitarā abhinandum Imasmim kho pana veyyākaranasmim bhaññamāne satthumattānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimsu.

Mahāvaggo tatīyo

If you are asked whether there is yet another mode of grasping the two ideas, and in what way, you will reply that, first, what the world at large deems Weal has been rightly viewed as Ill by the Noble through their consummate comprehension, whilst, secondly, the Noble hail as Weal what the world accounts Ill. For, if an Almsman fully grasps these two ideas, and if his life is earnest, ardent, and purged of Self, then you may anticipate for him one or other of two results,—either Illumination here and now, or else—if his stuff of existence be not wholly spent—no subsequent return to earth.

Thus spake the Lord, and when he, the Blessed One, had thus spoken, he went on, as Master, to say —

Forms, sounds, tastes, smell, touch, thoughts—please, charm, and cheer, [759]

whilst deemed t' exist and have reality

The world accounts them boons, them hails as Weal. [760]  
But when they pass away, they 're ranked as Ills!

The Noble rank as Weal the utter rout [761]  
of personality,—on this the Seer  
joins issue with the purblind world at large

The Noble count as 'Ill' the worldling's 'Weal', [762]  
the worldling's 'Ill' the Noble hail as 'Weal'  
—This puzzling thought perplexes empty pates

Behind the veil is gloom; th' unseeing dwell [763]  
in utter darkness. All is clear as day  
to virtue's eye, but hid—though nigh at hand—  
from brutish strangers to the Doctrine's truth.

This Truth eludes the ken of those who pine [764]  
for life's continuance, who drift along  
life's swirling stream in Māra's deadly grip.

Who, save the Noble, has a right to know [765]  
how, Cankerless, men pass away—to Peace?

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said. During this exposition, the hearts of some three score Almsmen were delivered from Cankers once for all.

End of the Long Book

## IV. ATTHAKAVAGGA

## 1. KĀMASUTTA

1. Kāmam kāmayamānassa tassa ce tam samijjhati, [766]  
addhā pīṭmano hoti laddhā macco yad icchatī
2. Tassa ce kāmayānassa chandajātassa jantuno [767]  
te kāmā parihāyanti, sallavidhho va ruppatai.
3. Yo kāme parivajjeti—sappassēva padā siro—, [768]  
so imarū viṣattikarū loke sato samativattati.
- 4 Khettaṃ vatthum hiraññaṃ vā gavāssam dāsaporisaṃ [769]  
thiyo bandhū puthū kāme yo naro anugijjhati,
5. abalā va nam baliyanti, maddante nam parissayā; [770]  
tato nam dukkhaṃ anveti, nāvaṃ bhunnaṃ ivōdakam.
- 6 Tasmā jantu sadā sato kāmāni parivajjaye; [771]  
te pahāya tare ogham, nāvaṃ sitvā va, pārāgū ti.

## 2. GUHATTHAKASUTTA

1. Satto guhāyam bahunābhichanno [772]  
tittham naro mohanasmim pagālho  
dūre vivekā hī tathāvidho so;  
kāmā hī loke na hī suppahāyā.
2. Icchānidānā bhavasātabaddhā [773]  
te duppamuñcā, na hī aññaṃokkhā,  
pacchā pure vā pi apekkhamānā  
ime va kāme purime va jappam.
- 3 Kāmesu giddhā pasutā pamūlhā [774]  
avadāniyā te visame nivittā  
dukkhūpanitā paridevayanti—  
Kim su bhavissāma ito cutāse?

## IV. THE BOOK OF OCTADS

## Sutta 1. Desires

The man whose heart's desires are gratified [766]  
is glad indeed to see success secured.

But, if his heart's desires and aims be foiled, [767]  
he smarts as if a dart had wounded him

Yet, should he shun desires as he would shun [768]  
a snake's head underfoot, by vigilance  
he overcomes the world's seductive lures.

Whoso with boundless appetite desires [769]  
fields, lands, or gold, herds, horses, women, serfs,  
and kinsfolk,—him tumultuous desires

(weak though they seem) o'ercome at last; they crush [770]  
their victim. Hereon Ills come surging in,  
like waves that flood some wrecked ship's crazy hold.

Therefore by watchfulness discard desires, [771]  
expel them; bale your ship, and cross the Flood  
to safety's haven on the Further Shore

## Sutta 2. The Octad of the Den

Cooped in a den of clay [772]  
o'ergrown with growths and bogged  
in crassness dense, a man  
is far from inward peace.

For, hard indeed it is  
to give up pleasures here.

The creatures of desire, [773]  
mere slaves of mundane joys,  
shall scarce be saved,—since none  
by others can be saved,  
who ask to live To-day  
or Yesterday afresh

Through pleasure's hot pursuit, [774]  
its frenzied votaries  
close-fisted grow and base,  
till, plunged in Ills, they cry —  
'What shall we be, when dead?'



4. Tasmā hi sikkhetha idh' eva jantu  
yam kiñci jaññā 'visaman' tī loke  
na tassa hetu visamam careyya,  
—appam h' idam jīvitam āhu dhīrā [775]
- 5 Passāmi loke pariphandamānam  
pajam imam tanhagatam bhavesu;  
hīnā narā maccumukhe lapanti  
avītatanhāse bhavābhavesu. [776]
6. Mamāyite passatha phandamāne,  
macche va appodake khīnasote;  
etam pi disvā amamo careyya  
bhavesu āsattim akubbamāno [777]
7. Ubhosu antesu vineyya chandam,  
phassam pariññāya anānugiddho,  
yad attagarahī tad akubbamāno  
na lippatī ditthasutesu dhīro. [778]
8. Saññam pariññā vitareyya ogham  
pariggaheṣu muni nōpalitto  
abbūlhasallo caram appamatto  
nāsimsatī lokam imam parañ ca. [779]

### 3. DUTTHATTHAKASUTTA

1. Vadanti ve dutthamanā pi eke,  
aññe pi ve saccamanā vadanti;  
vādañ ca jātam muni no upeti,  
tasmā muni na 'tthi khilo kuhīci. [780]
2. Sakam hi ditthim katham accayeyya  
chandānunīto ruciyā nivittho  
sayam samattāni pakubbamāno  
—Yathā hi jāneyya, tathā vadeyya [781]

So learn betimes, learn here  
and now Let nothing base  
tempt thee to baseness here.  
—This life is brief, say seers.

[775]

I see distracted folk  
agog for lives to come,  
—abjects who howl in face  
of death, through lust to live.

[776]

Parting from cherished things  
others distracts,—like fish  
stranded when streams give out.  
Mark this and self-less walk,  
nor pine for lives to come

[777]

When feelings tempt no more  
—at start or close—because  
all taste for them is dead,  
—then, doing nothing which  
his heart condemns, the sage  
is proof 'gainst things of sense.

[778]

Aware of senses' scope,  
and safe across the Flood,  
unstained by hankerings,  
the sage—his barb plucked out—  
strides bravely on, nor craves  
life here, or anywhere.

[779]

### Sutta 3. The Octad of Malice

From spite, or honestly,  
are charges spread abroad,  
but, as all fail to hit  
the sage, his heart is light.

[780]

When inclination prompts  
and self-will reigns, shall men  
desert their cherished views?  
—Their outlook shapes their speech.

[781]

3. Yo attano silavatāṇi jantu  
anānuputtho ca paresa' pāvā,  
'anariyadhammam' kusalā tam āhu  
yo ātumānam sayam eva pāvā [782]
4. Santo ca bhikkhu abhinibbutatto,  
'iti 'han' tī sīlesu akatthamāno,  
tam 'ariyadhammam' kusalā vadanti,  
yass' ussādā na 'tthi kuhiñci loke. [783]
5. Pakappitā samkhatā yassa dhammā  
purakkhatā santī avivadātā;  
yad attanī passati ānīsamsam,  
tan nussito kuppā-paticca-santim. [784]
6. Ditthīnivesā na hī svātivattā,  
dhammesu niccheyya samuggahītā.  
Tasmā naro tesu nivesanesu  
nirassati ādiyati-cca dhammam. [785]
7. Dhonassa hī na 'tthi kuhiñci loke  
pakappitā ditthi bhavābhavesu;  
māyāñi ca mānañi ca pahāya dhono  
sa kena gaccheyya?—Anūpayo so. [786]
8. Upayo hī dhammesu upeti vādam;  
anūpayam kena katham vadeyya?  
Attam nirattam na hī tassa atthi;  
—adhosi so ditthim idh' eva sabbam. [787]

## 4 SUDDHATTHAKASUTTA

1. 'Passāmi suddham paramam arogaṃ;  
dīṭhena samsuddhi narassa hoti'  
—evābhijānaṃ 'paraman' tī ñatvā,  
suddhānupassīti pacceti ñānam. [788]

The man who sings, unasked,  
his virtue's praise, is styled  
'ignoble' by adepts  
for talking of himself

[782]

The Almsman true, at peace,  
not vaunting virtues rare,  
adepts as 'noble' hail,  
because he's not puffed up.

[783]

When wrong conceptions fill  
the mind with prejudice,  
the man who looks to find  
a blessing there, builds hopes  
of Peace on shifting sands.

[784]

As rooted prejudice  
is hard to quell, a man  
should test ideas he holds,  
discarding freely, till  
he holds the Doctrine's truth.

[785]

The inly-washen saint,  
now freed from fancies fond  
of life hereafter, stripped  
of pride and error,—how  
place him? He stands apart!

[786]

Their mental states define  
men with propensities.  
But how define the man  
with none?—who nought asserts  
and naught denies, but waves  
all theories aside?

[787]

#### Sutta 4. The Octad of Purity

'Lo! man pure, perfect, hale,  
made pure by views he holds!'  
—Convinced 'perfection's found'  
through such imaginings,  
'experts in purity'  
expect to come to *know*!

[788]

2. Dittthena ce suddhī narassa hoti,  
ñānena vā so pajahāti dukkham,  
aññena so sujjhati sōpadhiko,  
—ditthī hi nam pāva tathā vadānam. [789]
3. Na Brāhmano aññato suddhim āha,  
—ditthe sute silavate mute vā,  
puññe ca pāpe ca anūpalitto  
attañjaho na-y-īdha pakubbamāno. [790]
4. Purimam pahāya aparam sitāse  
ejānugā te na taranti sangam;  
te uggahāyanti nīrassajanti  
kapīva sākham pamukham gahāya. [791]
5. Sayam samādāya vatāni jantu  
uccāvacam gacchatī saññasatto;  
vidvā ca vedehi samecca Dhammam  
na uccāvacam gacchatī bhūripañño [792]
6. Sa sabbadhammesu visenibhūto,  
yam kiñci dittham va sutam mutam vā,  
tam eva' dassim vivatam carantam,—  
kenīdha lokasmim vikappayeyya? [793]
7. Na kappayanti, na purekkharonti,  
'accantasuddhīti' na te vadanti;  
ādānagantham gathitam visajja  
āsam na kubbanti kuhīci loke. [794]
8. Sīmātigo Brāhmano; tassa na 'tthi  
ñatvā ca disvā ca samuggahitam;  
na rāgarāgī, na virāgaratto;  
tassīdam na 'tthi param uggahitam. [795]

If dogma makes men pure,  
 or if such lore ends Ill,  
 then something not the Path  
 makes pure an earthy man  
 whose views give him the lie [789]

'The Path—not things of sense—  
 alone brings purity,'  
 our self-less 'Brahmin' says,  
 by 'merit's' quest unsmirched,  
 aloof from mundane ends. [790]

Chopping and changing fails  
 to calm distracted folk,  
 —who now hold fast to this,  
 and now to that, like apes  
 that skip from bough to bough. [791]

Self-prompted, slaves of Sense  
 pursue austerities. [792]  
 Not so the wise, who *know*,  
 who grasp the Doctrine's truth.

When once man's thought transcends  
 what sense-impressions bring,  
 when, thus inspired, he goes  
 his clear-eyed way,—what lure  
 can now unsettle him? [793]

No idols these set up,  
 no 'final purity' [794]  
 do they affirm, who burst  
 the chains of hankering  
 and yearn for nothing more.

Sinless, the Brahmin true,  
 through ken and vision, grasps [795]  
 at nothing; passion-free,  
 he does not plume himself  
 on being passionless.  
 No more has he to learn.

## 5. PARAMATTHAKASUTTA

1. 'Paraman' tī dīṭṭhīsu paribbasāno [796]  
yad uttarimkurute jantu loke,  
'hīnā' tī aññe tato sabba-m-āha.  
Tasmā vivādāni avītiavatto.
2. Yad attanī passati ānīsamamsam [797]  
dīṭṭhe sute sīlavate mute vā,  
tad eva so tattha samuggahāya  
nīhīnato passati sabbam aññam.
3. Tam vāpi 'gantham' kusalā vadanti [798]  
yaṃ nissito passati · Hīnam aññam  
Tasmā hi dīṭṭham va sutam mutam vā  
sīlabbatam bhikkhu na nissayeyya.
4. Dīṭṭhim pi lokasmim na kappayeyya [799]  
ñāṇena vā sīlavatena vā pi;  
'samo' tī attānaṃ anūpaneyya,  
'hīno' na maññītha 'vīsesi' vā pi.
5. Attam pahāya anupādiyāno [800]  
ñāṇe pi so nissayaṃ no karoti;  
sa ve viyattesu na vaggasārī,  
dīṭṭhim pi so na pacceti kiñci.
6. Yassūbhayante paṇidhīdha na 'tthi [801]  
bhavābhavāya idha vā huraṃ vā,  
nīvesanā tassa na santi keci,  
dhammesu niccheyya samuggahītam;
7. tassīdha dīṭṭhe va sute mute vā [802]  
pakappitā na 'tthi anū pi saññā;  
—taṃ Brāhmaṇaṃ dīṭṭhim anādiyānam  
kenīdha lokasmim vikappayeyya?
8. Na kappayanti na purekkharonti; [803]  
dhammā pi tesam na paticchitāse;  
na Brāhmaṇo sīlavatena neyyo;  
pāramgato na pacceti tādī.

## 6 JARASUTTA

1. Appam vata jīvitam idaṃ, [804]  
oram vassasatā pi mīyyati;  
yo ce pi aticca jīvati,  
atha kho so jarasā pi mīyyati.

**Sutta 5. The Octad of Perfection**

The partisan who hugs [796]

the creed he fancies most,  
brands rival creeds as 'stuff'.

And so strife dogs his days.

Whatever good he finds [797]

in works or things of sense,  
on that he fastens, set  
on scouting all things else.

Adepts dismiss as 'clogs' [798]

his claims and arrogance.

So, Almsman, do not build  
on works and things of sense;

nor rear on lore or works [799]

a speculative view;

nor claim to be 'as good'  
or 'worse' or 'better far'.

Unprejudiced and free, [800]

not based on learning's stores,  
owning no sect or school,  
holding no theories;

when pray'rs for future life [801]

—on earth, or elsewhere—cease,

when scrutiny of 'creeds'  
no dogmas leaves behind,

when things of sense all fail [802]

to wake a conscious thought,  
—how place thus Brahmin true,  
who holds no theories?

Such frame, approve, adopt [803]

no theories at all.

Works prove no 'Brahmin true',  
who—saved—returns no more.

**Sutta 6. Vita Brevis**

Man's years are few, [804]

less than a hundred;

should he drag on,  
th' end still is certain.



2. Socanti janā mamāyite; [805]  
 na hi santi niccā pariggahā,  
 vinābhāvasantam ev' idam;  
 itī disvā nāgāram āvase
3. Maranena pi tam pahiyati [806]  
 yam puriso · Mama-y-idan ti maññati.  
 Evam pi viditvā pandito  
 na mamattāya nametha māmako.
4. Supinena yathā pi sangatam [807]  
 paṭibuddho puriso na passati,  
 evam pi piyāyitam janam  
 petarū kālakatam na passati.
5. Dittā pi sutā pi te janā [808]  
 yesam nāmam idam pavuccati;  
 nāmam evāvasissati  
 akkheyyaṃ petassa jantuno
6. Sokaparidevamaccharam [809]  
 na jahanti giddhā mamāyite;  
 tasmā munayo, pariggaharū  
 hitvā, acarīṃsu khemadassino.
7. Patilīnacarassa bhikkhuno [810]  
 bhajamānassa vivittam āsanam  
 sāmaggīyam āhu tassa tam,  
 yo attānam bhavane na dassaye.
8. Sabbattha muni anissito [811]  
 na piyaṃ kubbati, no pi appiyaṃ;  
 tasmim paridevamaccharam,  
 paṇṇe vāri yathā, na lippati.
9. Udabindu yathā pi pokkhare [812]  
 padume vāri yathā na lippati,  
 evaṃ muni nōpalippati  
 yadidam dīttasutammutesu vā.
10. Dhono na hi tena maññati [813]  
 yadidam dīttasutammutesu vā,  
 nāññena visuddhim icchati;  
 na hi so rajjati no virajjati

Owning is grief;  
belongings last not  
but pass away.  
Quit house and home then! [805]

Death takes what men  
deem their possessions.  
Disciple mine,  
lay claim to nothing. [806]

As, when we wake,  
dream faces vanish,  
so pass from view  
ghosts of man's dear ones. [807]

We see and hear  
friends, by their names known;  
but, when they pass,  
only their names stay [808]

Grief, grudging, wails  
dog th' itch for owning,  
sages find Peace  
by owning nothing. [809]

To live aloof [810]  
in contemplation,  
befits the leal  
whose journeys are done.

Detached, the sage [811]  
keeps down affections;  
—grief, grudging, wails,  
like raindrops, are shed.

Just as no splash [812]  
sullies the lotus,  
so senses leave  
sages unsullied;

Cleans'd, they build hopes [813]  
neither on senses  
nor aught besides;  
they're past all passion.

## 7. TISSAMETTEYYASUTTA

1. Methunam anuyuttassa viḡhātam brūhi, mārisa; [814]  
(*ucc-āyasmā Tisso Metteyyo*)  
sutvāna tava sāsanaṃ viveke sikkhusāmasa.
2. Methunam anuyuttassa mussat' evāpi sāsanaṃ, [815]  
(*Metteyyāti Bhagavā*)  
micchā ca patipajjati;—etaṃ tasmim anāriyam.
3. Eko pubbe caritvāna methunam yo nisevati, [816]  
yānaṃ bhantaṃ va, taṃ loke 'hīnaṃ' āhu 'puṭhujjanaṃ'
4. Yaso kitti ca yā pubbe hāyat' evāpi tassa sā; [817]  
etaṃ pi disvā sikkhetha methunaṃ vipphāḡave.
5. Saṃkappehi pareto so kapano viya jhāyati; [818]  
sutvā paresaṃ nigghosaṃ manku hoti tathāvidho.
6. Atha satthānaṃ kurute paravādehi codito; [819]  
esa khvassa mahāgedho, mosavajjaṃ pagāhati.
7. Paṇḡito ti samaññāto ekacariyaṃ adhittuto, [820]  
athāpi methune yutto maṇḡo va paṇkissati.
8. Etaṃ ādīnaṃ fiatvā muniṃ pubbāpare idha [821]  
ekacariyaṃ dalhaṃ kayirā, na nisevetha methunaṃ.
9. Vivekaṃ yeva sikkhetha, etaḡ ariyānaṃ uttamaṃ; [822]  
tena settho na maññetha; sa ve nibbānasantike.
10. Ruttassa munino carato kāmesu anapekhino [823]  
oghatinnassa piḡayanti kāmesu gadhitā pajā ti.

## 8 PASŪRASUTTA

1. 'Idh' eva suḡḡhiṃ' iti vāḡiyanti, [824]  
nāññesu dhammesu viḡḡḡhiṃ āhu;  
yaṃ nissitā, tattha subhā vadānā  
paccekasaccesu puṭhū nivittā.

## Sutta 7. Lechery

*Tissa Metteyya:* Tell us what harm befalls a lecher, sir, [814]  
that we, thus schooled by thee, in privacy  
may put in practice what thou shalt enjoin.

*The Lord* In wickedness, outside my Doctrine's pale, [815]  
the lecher lives a base, ignoble life.

'Low, headlong renegade!' is what they call [816]  
an anchorite who stoops to lechery.

His old repute is gone, his fame departs. [817]  
Be warned, with all your might shun lechery!

Lewd thoughts engross his abject 'reveries', [818]  
—whom others' censure leaves morose and glum,

until, to arm his wrath when thus reproached, [819]  
(his itch is such!) to lying he resorts

Reputed wise—whilst upright anchorite— [820]  
he's scouted as a dolt for lechery

These perils known, a sage should straitly walk [821]  
alone, aloof, eschewing lechery.

Live then aloof (no nobler life exists!) [822]  
yet not puffed up.—Nirvāṇa's well-nigh won!

Emancipate, from passion freed, the sage [823]  
in safety stands upon the Further Shore,  
—envied by all whom passion's bonds enslave.

## Sutta 8. Warring Sects

Each claims that Purity [824]  
abides with him alone,  
—but not in rival creeds;  
and, though no two agree,  
each vaunts his nostrum sound.

2. Te vādakāmā parisam vīgayha [825]  
 bālam dahantī mīthu aññamaññam;  
 vadantī te aññasitā kathojjam  
 pasamsakāmā kusalā vadānā.
3. Yutto kathāyam parisāya majjhe [826]  
 pasamsam iccharā vinighātī hotī;  
 apāhatasmim pana manku hotī,  
 nundāya so kuppati randhamesī.
4. Yam assa vādam 'parihīnam' āhu [827]  
 apāhatam pañhavimamsakāse,  
 paridevatī socatī hīnavādo;  
 'upaccagā man' tī anutthunātī.
- 5 Ete vivādā 'samanesu' jātā; [828]  
 etesu ugghātīvinighātī hotī,  
 etam pi disvā virame kathojjam;  
 na h' aññadath' atthī pasamsalābhā.
6. Pasamsito vā pana tattha hotī [829]  
 akkhāya vādam parisāya majjhe,  
 so hassatī upnamati-cca tena  
 pappuyya tam attham yathā mano ahu.
7. Yā unnatī sā 'ssa vighātabbhūmi, [830]  
 mānātīmānam vadate pan' eso;  
 etam pi disvā na vivādayetha,  
 na hi tena suddhim kusalā vadantī.
8. Sūro yathā rājakhadāya puttho [831]  
 abhigajjam eti patisūram iccharā,  
 yen' eva so, tena palehi, sūra;  
 pubb' eva na 'tthī yadīdam yudhāya.
9. Ye ditthim uggayha vivādiyanti, [832]  
 idam eva saccan ti ca vādiyanti,  
 te tvam vadassu Na hi te 'dha atthī  
 vādamhi jāte patisenikattā.
10. Visenikatvā pana ye caranti [833]  
 ditthīhi ditthim avirujjhamānā,  
 tesu tvam kīṃ labhetho, Pasūra,  
 yesīdha na 'tthī param uggahītam'

Hot for debate, they meet; [825]

each dubs the other 'fool';

with party arguments

these 'experts' wrangle on,

posing for public praise.

Eager to win the day, [826]

debaters dread defeat,

sit glum when posers come,

and writhe in shame when floored.

And if the judges find [827]

against him and he fails,

in anguish and with tears

he sobs 'He 's beaten me!'

Let outside anchorites [828]

wage suchlike wordy wars,

to win or lose the day!

—Shun strife; scorn empty praise.

But should he win the day, [829]

and praise be his, loud rings

his laugh, he swells with pride

to gain the prize he sought.

His triumph lays him low; [830]

since pride now fills his talk.

—Learn then to shun debate;

not thence comes Purity.

As with defiant shout [831]

the king's trained champion

goes forth to find his match,

so seek thy foe,—though thou

hast nothing left to quell!

But as for partisans [832]

who deem truth theirs alone,

tell them, if wrangling starts,

you enter not their lists.

*To Pasūra,* With saints whose fight is won, [833]

*a Wanderer:* who pit no theory

against your theories,

—how can you cope with minds

withdrawn from earthly things?

11. Atha tvam pavitakkam āgamā [834]  
 manasā dīttigatāni cintayanto,  
 dhonena yugam samāgamā,  
 na hi tvam sakkhasi sampayātave.

## 9 MĀGANDHIYASUTTA

1. Disvāna Tanham Aratūhi ca Rāgañ [835]  
 nāhosī chando apī methunasmm  
 Kim ev' idam muttakarīsapunnam?  
 Pādā pi nam samphusitum na icche.
2. Etādisaṇ ce ratanañ na icchasi [836]  
 —nārim narindehi bahūhi patthitam—,  
 dīttigatañ silavatānujīvitam  
 bhavūpapattūhi ca vadesi kīdisam?
3. Idam vadāmīti na tassa hoti (*Māgandīyāti Bhagavā*) [837]  
 dhammesu niccheyya samuggahītam,  
 passaṇhi ca dīttīsū anuggahāya  
 ajjhattasantim pacinam adassam.
4. Vinicchayā yāni pakappitāni (*iti Māgandīryo*) [838]  
 te ve, muni, brūsi anuggahāya,  
 'ajjhattasantīti' yam etam attham  
 katham nu dhīrehi paveditam tam?
5. Na dīttiyā na sutiyā na ñānena (*Māgandīyāti Bhagavā*) [839]  
 silabbatenāpi na suddhim āha,  
 adīttiyā assutiyā aññānā  
 asīlatā abbatā no pi tena;  
 ete ca nissajja anuggahāya  
 santo anissāya bhavam na jappe.
6. No ce kira dīttiyā na sutiyā na ñānena (*iti Māgandīryo*) [840]  
 silabbatenāpi visuddhim āha,  
 adīttiyā assutiyā aññānā  
 asīlatā abbatā no pi tena;  
 —maññāma' aham momuham eva dhammam.  
 Dīttiyā eke paccenti suddhim

Inspired by theories,  
 you came to controvert,  
 you sought to match the Cleansed,  
 but cannot compass it!

[834]

### Sutta 9. Beauty Scorned

*The Lord.* If Māra's daughters three  
 could wake no carnal thought,  
 —what bag of excrements  
 is this?—I would not touch  
 her even with my foot!

[835]

*Māgandīya:* If you refuse this pearl  
 (a maid whom princes court),  
 declare your creed and rule,  
 your practices and life;  
 declare what stage you 've reached.

[836]

*The Lord:* I preach no dogmas drawn  
 from all the divers 'views'  
 Study rejected these,  
 and Thought found Inward Peace.

[837]

*Māgandīya:* Scouting concocted views,  
 you speak of Inward Peace  
 How would that form of Weal  
 by experts be described?

[838]

*The Lord* Not 'views' or hearsay, lore  
 or works, give Purity;  
 —nor does the lack of them.  
 Discard all this; win calm;  
 be free; crave no rebirth.

[839]

*Māgandīya:* If you say Purity  
 proceeds from none of these,  
 nor from the lack of them,  
 'tis nonsense what you say.  
 —From 'views' some men get Light.

[840]



7. Dittḥīsu nissāya anupucchamāno, (*Māgandīyāti Bhagavā*) [841]  
 samuggahītesu pamoham āgā;  
 ito ca nādakkhī anum pi saññāma;  
 tasmā tuvaṃ momuhato dahāsi.
8. 'Samo viśesī uda vā nīhīno' [842]  
 yo maññiati, so vivadetha tena;  
 tīsu vidhāsu avikampamāno—  
 'samo, viśesīti' na tassa hoti
9. 'Saccan' ti so Brāhmano kim vadeyya? [843]  
 'Musā ti' vā so vivadetha kena?  
 Yasmim samam viśamañ cāpi na 'tthi,  
 sa kena vādam patisamyujeyya?
10. Okam pahāya aniketasārī, [844]  
 gāme akubbam munī santhavāni,  
 kāmehi rittito, apurakkharāno,  
 katharū na viggayha janena kayirā.
11. Yehi vivitto vicareyya loke, [845]  
 na tāni uggayha vadeyya Nāgo.  
 Elambujarū kaṇṭakavārījam yathā  
 jalena pankena c' anūpalittam,  
 evaṃ munī santivado agiddho  
 kāme ca loke ca anūpalitto.
12. Na vedagū dīthiyā na mutiyā [846]  
 sa mānam eti, na hi tammayo so;  
 na kammunā no pi sutena neyyo;  
 anūpanīto so nivesanesu.
13. Saññāvirattassa na santi ganthā, [847]  
 paññāvimuttassa na santi mohā;  
 saññāñ ca dīṭṭhiñ ca ye aggahesuṃ  
 te ghattayantā vicaranti loke.

## 10. PURĀBHEDASUTTA

1. Kathamdassī katharūsiḷo 'upasanto' ti vuccati? [848]  
 Tam me, Gotama, pabrūhi pucchito uttamam naraṃ.

*The Lord:* Pet views your questions prompt.

[841]

By prejudice misled,  
you so mistake my point  
that nonsense it appears

'He's my inferior',

[842]

'my better' or 'as good',

—such thoughts breed strife No strife  
is his who knows no grades.

When this is meaningless,  
how can a Brahmin true  
dub this thing 'true', that 'false'?  
or start a wordy war?

[843]

The homeless wanderer,  
who makes no intimates  
and scorns delights and grades,  
steers clear of bickerings.

[844]

Nor will the sage profess  
that which his life disowns  
As mud and water leave  
unsoiled their denizen,  
the lotus,—so the world  
and pleasures cannot soil  
the want-less sage's Peace.

[845]

No 'views', no things of sense,  
inflate a sage with pride,  
—'tis not his nature Works  
and lore are not his guides;  
no errors cabin him.

[846]

When sense-impressions cease,  
chains snap. Illusions pass  
when comprehension brings  
Release. But those who cling  
to 'views' and things of sense,  
spread discord all around.

[847]

### Sutta 10. Ere Dissolution Comes

*An Enquirer:* What insight and what conduct make 'a saint'?  
Pray, Gotama, portray the perfect man.

[848]

2. Vītatanho purā bhedā, pubbam antam anissito [849]  
*(ti Bhagavā)*  
 vemajjhe n' upasamkheyyo, tassa na 'tthi purakkhatam,
3. akkodhano asantāsī avikatthī akukkuco [850]  
 mantābhānī anuddhato,—sa ve vācāyato munī;
4. nirāsattī anāgate atītam nānusocati, [851]  
 vivekadassī phassesu ditthīsu ca na nīyyati,
5. patilīno akuhako apihālu amaccharī [852]  
 appagabbho ajeguccho pesuneyye ca no yuto,
6. sātiyesu anassāvī atimāne ca no yuto [853]  
 sanho ca patibhāṇavā na saddho, na virajjati,
7. lābhakamyā na sikkhati, alābhe ca na kuppati, [854]  
 aviruddho ca tanhāya rase ca nānugijjhati;
8. upekkhako sadā sato na loke maññati samam, [855]  
 na visesī na niceyyo,—tassa no santi ussādā;
9. yassa nissayatā na 'tthi, ñatvā Dhammam anissito, [856]  
 bhavāya vibhavāya ca tanhā yassa na vijjati,
10. —tam brūmi 'upasanto' ti kāmesu anapekkhinam; [857]  
 ganthā tassa na vijjanti; atāri so visattukam.
11. Na tassa puttā pasavo khettaṃ vatthuṃ ca vijjati [858]  
 attam vā pi nirattam vā na tasmim upalabbhati.
12. Yena vajjuṃ puthujjanā atho samanabrāhmaṇā, [859]  
 tam tassa apurakkhatam, tasmā vādesu n' ejati.
13. Vītagedho amaccharī na ussesu vadate muni [860]  
 na samesu na omesu, kappam n' eti akappiyo.
14. Yassa loke sakam na 'tthi, asatā ca na socati, [861]  
 dhammesu ca na gacchati, sa ve 'santo' ti vuccati.

### 11. KALAHAVIVĀDASUTTA

1. Kuto pahūtā kalahā vivādā [862]  
 paridevasokā sahamaccharā ca  
 mānātīmānā sahapesonā ca?  
 Kuto pahūtā te? Tad ingha brūhi.

<i>The Lord:</i>	Ere dissolution comes, all cravings cease;	[849]
	he recks not how of old the world began;	
	he finds no present place in time to-day;	
	he has no preference for which he sighs;	
	devoid of wrath and dread, remorse and vaunts,	[850]
	a preacher sane, a 'saint' controls his words,	
	no future hopes has he, no past regrets;	[851]
	no sense-impressions mar his inward life,	
	aloof and guileless, freed from hankerings	[852]
	and envy, meek, he scorns and slanders none;	
	no joys allure him, pride is far away;	[853]
	courtly, he shines; detached, not credulous;	
	at gifts he aims not,—nor resents their lack;	[854]
	he nothing craves; no dainty fare allures;	
	poised, vigilant, he never ranks himself	[855]
	as 'high', or 'low', or 'equal to the best';	
	since self-assertion finds no place in 'saints';	
	an independent man, whom grasp of Truth	[856]
	makes independent, who gives harbourage	
	to no desire to be or not to be;	
	—him do I style the 'Saint at peace', no chains	[857]
	are his, he's safe beyond entanglements.	
	No sons has he, no herds or fields or lands;	[858]
	no 'yes' or 'no' has he for views on 'Self'.	
	Ignoring what the world (nay, holy men!)	[859]
	impute to them, 'saints' reckon not what folk say.	
	Grasping not, grudging not, the saint, unmoved,	[860]
	to 'high', or 'low', or 'equal' lays no claim;	
	timeless, he whirls down grooves of time no more.	
	Whoso owns nothing in the world, nor grieves	[861]
	o'er what is transient, nor wanders off	
	to sense-impressions,—he is hailed as 'saint'.	

### Sutta 11. Contentions

<i>An Enquirer</i>	Whence springs the seething mass	[862]
	of bickerings and strife,	
	tears, grief, and selfishness,	
	conceit, pride, calumny?	
	Explain whence these proceed.	

2. Piyappahūtā kalahā vivādā [863]  
 paridevasokā sahamaccharā ca  
 mānātīmānā sahapesunā ca,  
 maccherayuttā kalahā vivādā,  
 vivādajātesu ca pesunāni
3. Piyā su lokasmim kutonidānā, [864]  
 ye vā pi lobhā vicaranti loke?  
 Āsā ca nitthā ca kutonidānā  
 ye samparāyāya narassa honti?
4. Chandānidānāni piyāni loke [865]  
 ye vā pi lobhā vicaranti loke;  
 āsā ca nitthā ca itonidānā  
 ye samparāyāya narassa honti
5. Chando nu lokasmim kutonidāno? [866]  
 Vinicchayā vā pi kuto pahūtā,  
 kodho mosavajjañi ca kathamkathā ca  
 ye vā pi dhammā Samanena vuttā?
6. Sātam, asātan ti yam āhu loke, [867]  
 tam upanissāya pahoti chando;  
 rūpesu disvā vibhavam bhavañi ca  
 vinicchayañi kūrute jantu loke.
7. Kodho mosavajjañi ca kathamkathā ca [868]  
 ete pi dhammā dvaya-m-eva sante;  
 kathamkathāhi ñānapathāya sikkhe,  
 ñātvā pavuttā Samanena dhammā
8. Sātam asātañi ca kutonidānā? [869]  
 Kismim asante na bhavanti h' ete?  
 Vibhavañi bhavañi cāpi, yam etam atthañi,  
 etam me pabrūhi yatonidānañi.
9. Phassanidānam sātam asātañi; [870]  
 phasse asante na bhavanti h' ete,  
 vibhavam bhavañi cāpi, yam etam atthañi,  
 etañi te pabrūmi itonidānam

*The Lord.* Affections breed the mass [863]  
 of bickerings and strife,  
 tears, grief, and selfishness,  
 conceit, pride, calumny.  
 With selfishness there come  
 all bickerings and strife,  
 —which lead to calumny.

*The Enquirer:* Say whence affections spring? [864]  
 What makes ambitions grow?  
 What fosters hopes and fears  
 in man for future life?

*The Lord* Affections spring from wants, [865]  
 which make ambitions grow  
 and foster hopes and fears  
 in men for future life.

*The Enquirer:* Whence spring man's wants? Whence come [866]  
 all hard and fast beliefs?  
 Whence wrath, lies, doubts, and all  
 things else th' Recluse denounced?

*The Lord:* Things viewed as 'good' or 'bad' [867]  
 originate man's wants.  
 Seeing things wax and wane  
 brought hard and fast beliefs.

Wrath, doubts, and lies arose [868]  
 when things seemed 'good' or 'bad'.  
 Let doubters plant their feet  
 where knowledge guides,—th' Recluse  
 denounced defects he knew.

*The Enquirer:* Whence spring things 'good' or 'bad'? [869]  
 What, being absent, checks  
 their rise? And tell me too  
 why things must wax and wane?

*The Lord.* Things 'good' or 'bad' are bred [870]  
 of Contact. Contact must  
 be there, or they're not bred,  
 nor would things wax and wane.

10. Phasso nu lokasmim kutoṇidāno? [871]  
 Pariggahā vā pi kuto pahūtā?  
 Kismim asante na mamattam atthi?  
 Kismim vibhūte na phusanti phassā?
11. Nāmañ ca rūpañ ca paticca phasso; [872]  
 icchānidānāni pariggahāni;  
 icchāy' asantiyā na mamattam atthi;  
 rūpe vibhūte na phusanti phassā.
12. Kathamsametassa vibhoti rūpam? [873]  
 Sukhaṃ dukkhaṃ vā pi katham vibhoti?  
 Etam me pabrūhi yathā vibhoti;  
 tam jāniyāma, itī me mano ahu
13. Na saññāsaññī, na viṣaṇṇasaññī, [874]  
 no pi asaññī, na vibhūtasaññī,  
 —evaṃsametassa vibhoti rūpam;  
 saññānidānā hi papañcasamkhā
14. Yan tam apucchumha akittayī no; [875]  
 —aññam tam pucchāma; tad ingha brūhi:—  
 Ettāvat' aggam nu vadanti h' eke  
 yakkhassa suddhūṃ idha paṇḍitāse?  
 Udāhu aññam pi vadanti etto?
15. Ettāvat' aggam pi vadanti h' eke [876]  
 yakkhassa suddhūṃ idha paṇḍitāse;  
 tesam pun' eke समयam vadanti  
 anupādisese kusalā vadānā
16. Ete ca ñatvā 'upanissitā' ti, [877]  
 ñatvā munī nissaye so vimaṇsī,  
 ñatvā vimutto na vivādam eti,  
 bhavābhavāya na sameti dhīro.

*The Enquirer:* From what does Contact spring? [871]

Whence comes the itch to own?  
What, being absent, checks  
the craze to deem things 'mine'?  
And what must disappear  
if Contacts are to end?

*The Lord:* Matter and Mind result [872]

in Contact. Yearnings breed  
the itch to have and hold;  
without them is no 'mine' —  
End 'matter', — Contacts end.

*The Enquirer:* What stage is his for whom [873]

'matter' has disappeared?  
Fain would I hear how pain  
and pleasure disappear.

*The Lord:* Matter will disappear [874]

when consciousness (from which  
obsessions all arise)  
is neither usual,  
nor crazed, nor numbed, nor lost.

*The Enquirer:* Though thou hast answer'd all [875]

we asked, one question more  
we raise for thy reply:—  
Do thinkers hold this life  
perfects man's Purity?  
Or is there more to come?

*The Lord:* Some thinkers hold this life [876]

perfects man's Purity;  
but other 'experts' hold  
the view that death ends all.

The sage knows such as 'thralls'; [877]

he knows their thralldom. Freed  
by knowledge, he avoids  
debate and wisely holds  
no truck with theories  
about an 'after-life'.



## 12. CŪLAVIYŪHASUTTA

1. Sakam sakam dīthiparibbasānā [878]  
viggayha nānā kusalā vadanti —  
Yo evam jānāti, sa vedī dhammam;  
idam patikkosam akevalī so
2. Evam pi viggayha vivādiyanti, [879]  
'bālo paro akusalo' ti cāhu.  
Sacco nu vādo katamo imesaṃ?  
Sabb' eva hīme kusalā vadānā.
3. Parassa ce dhammam anānujānaṃ [880]  
bālōmako hoti nīhīnapañño,  
sabb' eva bālā sunīhīnapaññā,  
sabb' ev' ime dīthiparibbasānā.
4. Sandīthiyā ce pana vīvadātā [881]  
samsuddhapaññā kusalā mutimā,  
na tesam koci parīhīnapañño;  
—dīthī hi tesam pi tathā samattā.
5. Na vāham etam 'tathīvan' ti brūmi [882]  
yam āhu bālā mithu aññamaññam;  
sakam sakam dīthim akaṃsu saccam;  
—tasmā hi 'bālo' ti param dahanti.
6. Yam āhu 'saccam tathīvan' ti eke, [883]  
tam āhu aññe pi 'tuccham musā' ti;  
—evam pi viggayha vivādiyanti.  
Kasmā na ekam samaṇā vadanti?
7. Ekam hi saccam na dutīyam atthi [884]  
yasmim pajā no vivade pajānam;  
nānā te saccāni sayam thunanti;  
tasmā na ekaṃ samaṇā vadanti.
8. Kasmā nu saccāni vadanti nānā [885]  
pavādiyāse kusalā vadānā?  
Saccāni suttāni bahūni nānā?  
Udāhu te takkam anussaranti?

## Sutta 12. Rejoinders

- The Enquirer.* Fixed in their pet beliefs,  
these divers wranglers bawl—  
'Hold this, and truth is yours,'  
'Reject it, and you're lost'.  
[878]
- Thus they contend, and dub  
opponents 'dolts' and 'fools'.  
Which of the lot is right,  
when all as experts pose?  
[879]
- The Lord.* Well, if dissent denotes  
a 'fool' and stupid 'dolt',  
then all are fools and dolts,  
—since each has his own view.  
[880]
- Or, if each rival creed  
proves lore and brains and wit,  
no 'dolts' exist,—since all  
alike are on a par.  
[881]
- I count not that as true  
which those affirm, who call  
each other 'fools' —They call  
each other so, because  
each deems his own view 'Truth'.  
[882]
- The Enquirer.* What some style 'truth', the rest  
call empty lies;—strife reigns.  
Pray, why do anchorites  
not speak in unison?  
[883]
- The Lord* There's one sole "Truth" (not two),  
to know which bars men's strife.  
But such a motley crowd  
of 'truths' have they evolved,  
that anchorites, perforce,  
speak not in full accord  
[884]
- The Enquirer.* What makes these 'experts' preach  
'truths' so diverse? Is each  
inherited? or just  
a view they've framed themselves?  
[885]

9. Na h' eva saccāni bahūni nānā  
aññātra saññāya niccāni loke,  
takkañ ca ditthīsu pakappayitvā  
saccam musā ti dvayadhammam āhu. [886]
10. Ditthe sute sīlavate mute vā  
ete ca nissāya vimānadassī  
vinicchaye thatvā pahassamāno  
'bālo paro, akusalo' ti c' āha. [887]
11. Yen' eva 'bālo' ti param dahāti,  
ten' ātumānam 'kusalo' ti c' āha;  
sayam attanā so kusalo vadāno  
aññam vimāneti, tath' eva pāvā [888]
12. Atisaramditthiyā so samatto  
mānena matto paripuṇṇamānī,  
sayam eva sāmam manasābhūsitto,  
ditthī hī sā tassa tathā samattā [889]
13. Parassa ce hī vacasā nihīno,  
tumo sahā hoti nihīnapañño;  
athavā sayam vedagū hoti dhīro,  
na koci bālo samanesu atthi. [890]
14. Aññam ito yābhivadanti dhammā,  
aparaddhā suddhim akevalī te;  
evam pi titthyā puthuso vadanti,  
sanditthirāgena hī tyābhurattā. [891]
15. 'Idh' eva suddhim' iti vādiyanti,  
nāññesu dhammesu visuddhim āhu,  
evam pi titthyā puthuso nivitthā  
sakāyane tattha dalham vadānā [892]
16. Sakāyane cāpi dalham vadāno  
kam ettha 'bālo' ti param daheyya'  
Sayam eva so medhagam āvaheyya  
param vadam 'bālam asuddhidhammam'. [893]

*The Lord.* Apart from consciousness, [886]

no diverse Truths exist  
—Mere sophistry declares  
this 'true', and that view 'false'.

The senses' evidence, [887]

and works, inspire such scorn  
for others, and such smug  
conviction *he* is right,  
that all his rivals rank  
as 'sorry, brainless fools'.

When he admits himself [888]

to 'expert's' rank and style;  
—this fires his scorn anew  
and off he starts again.

Chock-full of error, drunk [889]

with pride and arrogance,  
he only consecrates  
himself a 'sage',—so grand  
is his perfected 'view'.

When scorned opponents dub [890]

him 'low' in turn, he too  
joins the 'low intellects'.  
If each can make himself  
a 'sage', then anchorites  
include no 'fools' at all

Delight in their dear views [891]

makes sectaries assert  
that all who disagree  
'miss Purity and err'.

These divers sectaries [892]

—these sturdy advocates  
of private paths to bliss—  
claim Purity as theirs  
alone, not found elsewhere.

Whom should the sturdiest [893]

venture to call a 'fool',  
when this invites the like  
retort upon himself?

17. Vinicchaye t̥hatvā sayam pamāya [894]  
 uddham so lokasmim vivādam eti.  
 Hitvāna sabbāni vinicchayāni  
 na medhagam kurute jantu loke.

## 13. MAHĀVIYŪHASUTTA

1. Ye kec' ime dīttiparibbasānā [895]  
 'īdam eva saccaṇ' tī pavādiyanti,  
 sabb' eva te nīdam anvānāyanti?  
 Atho pasamsam pi labhanti tattha?
2. Appam hī etam, na alam samāya; [896]  
 duve vivādassa phalāni brūmi;  
 evam pi disvā na vivādiyetha  
 khemābhūpassam avivādabhummam.
3. Yā kāc' imā sammutiyo puthujjā, [897]  
 sabbā va etā na upeti vidvā  
 Anūpayo so upayam kim eyya  
 dītthe sute khantim akubbamāno?
4. Sīluttamā samyamen' āhu suddhim [898]  
 vatam samādāya upatthitāse,  
 —idh' eva sikkhema, ath' assa suddhim,  
 bhavūpanitā kusalā vadānā.
5. Sace cuto sīlavatāto hoti, [899]  
 sa vedhatī kamma' virādhayitvā,  
 sa jappatī patthayatī ca suddhim,  
 —satthā va hīno, pavasam gharamhā.
6. Sīlabbatam vāpi pahāya sabbam [900]  
 kammaṇi ca sāvajjanavajjam etaṁ  
 suddhim asuddhim tī apatthayāno  
 virato care 'santim' anuggahāya.

Stubborn in theories  
 which they themselves devised,  
 these wrangle on through life.  
 —Leave then dogmatic views  
 and their attendant strife!

[894]

### Sutta 13. More Rejoinders

*The Enquirer:* Take those who dogmatize  
 and lay sole claim to Truth;  
 —is blame their constant fate?  
 Are they not praised as well? [895]

*The Lord* Yes,—though a trifling thing  
 is all of this (I speak  
 of both results of strife)  
 and does not lead to Peace  
 Wherefore shun strife and aim  
 at Peace,—which knows no strife. [896]

No vulgar theories  
 engage the wise. Why should  
 the free seek bondage, when  
 phenomena of sense  
 appeal to them no more? [897]

They that place practice first,  
 deeming that regimen  
 wins Purity, take vows  
 to practise only what  
 their 'master taught as pure',  
 —experts self-styled, who cling  
 to mere phenomena! [898]

Should one depart from 'Rule',  
 he quakes, and frets, and pines,  
 like travellers astray  
 who lose their caravan. [899]

Scout then all formal codes  
 of things 'unmeet' and 'meet';  
 heed not their 'purity',  
 —nor their impurity;  
 but walk aloof; ensue  
 no 'peace' they advocate. [900]

7. Tamūpanissāya jigucchutam vā, [901]  
 athavā pi dittham va sutam mutam vā,  
 uddhamsarā suddhim anutthunanti  
 avītataṇhāse bhavābhavesu.
8. Patthayamānassa hi jappitāni [902]  
 samvedhitam vāpi pakappitesu.  
 Cutūpapāto idha yassa na 'tthi,  
 sa kena vedheyya? kuhiṃ pajappe?
9. Yam āhu 'dhammam paraman' tī eke, [903]  
 tam eva 'hīnaṃ' tī pan' āhu aññe  
 Sacco nu vādo katamo imesam?  
 —Sabb' eva hīme kusalā vadānā
10. Sakam hi dhammam paripunnam āhu; [904]  
 aññassa dhammam pana hīnam āhu.  
 Evam pi viggayha vivādiyanti,  
 sakam sakam sammutim āhu saccam.
11. Parassa ce vambhayitena hīno, [905]  
 na koci dhammesu visesī assa  
 Puthū hi aññassa vadanti dhammaṃ  
 'nīhīnato', samhi dalham vadānā.
12. Sadhammapūjā ca panā tath' eva; [906]  
 yathā pasamsanti sakāyanāni  
 sabbe pavādā tathivā bhavēyyum;  
 suddhī hi nesam paccattam eva.
13. Na Brāhmanassa paraneyyam atthi, [907]  
 dhammesu niccheyya samuggahītaṃ.  
 Tasmā vivādāni upātīvatto;  
 na hi setthato passati dhammam aññaṃ.
14. 'Jānāmi, passāmi, tath' eva etaṃ', [908]  
 ditthiyā eke paccenti suddhim  
 Addakkhi ce, kiṃ hi tumassa tena?  
 —Atisīvā aññena vadanti suddhim.

Penance, and loathliness,  
and things of sense, evoke  
shrill shrieks for 'purity'  
from men who hanker still  
to be reborn—somewhere. [901]

Desires breed hopes; and fears  
spring from imaginings. [902]  
—But he who ne'er shall see  
rebirth, pray, what shall make  
him quake? or yearn—for what?

*The Enquirer.* The doctrine some vaunt 'best',  
others term 'low'. Which states  
the fact?—They're all 'adepts'. [903]

*The Lord.* Ah! 'tis his own dear creed  
which each proclaims as 'rare'!  
His rival's creed is 'low'!  
And so they squabble on,  
each claiming truth as *his*! [904]

If others' criticisms  
could make a doctrine 'low',  
then none is excellent;  
for all unite to damn  
all doctrines—save their own. [905]

As they extol their 'Way',  
so they revere their creeds  
Their tune is still the same:  
'Our Purity's its theme. [906]

The 'Brahmin true' adopts  
nothing from others, owes  
nothing to others' views;  
immune from strife, he deems  
no theory 'the Truth'. [907]

'Tis so; I see and know' [908]  
—say some, who seek by views  
to garner 'Purity'.  
Yet, should they 'see', what good  
is that when rivals urge  
a view rebutting theirs?



15. Passam naro dakkhatī nāmarūpam,  
disvāna vāññassatī tāni-m-eva.  
Kāmam bahum passatu appakam vā;  
na hi tena suddhum kusalā vadanti. [909]
16. Nivissavādī na hi subbināyo  
pakappitam ditthi' purekkharāno;  
yam nissito, tattha subham vadāno  
suddhumvado tattha tath' addasā so. [910]
17. Na Brāhmano kappam upeti sankham  
na ditthīsārī na pi ñānabandhu;  
ñatvā ca so sammutiyo puthujjā,  
upekkhatī,—uggahananti-m-aññe. [911]
18. Visajja ganthāni munīdha loke  
vivāda-jātesu na vaggasārī,  
santo asantesu upekkhako so  
anuggaho,—uggahananti-m-aññe. [912]
19. Pubbāsava hitvā, nave akubbarā,  
na chandagū, no pi nivissavādī,  
sa vippamutto ditthigatehi dhīro  
na lippatī loke anattagarahī. [913]
20. Sa sabbadhammesu visenibhūto,  
yam kiñci dittharā va sutam mutarā vā,  
sa pannabhāro muni vippamutto  
na kappiyo, nūparato, na patthiyo ti (Bhagavā ti) [914]

Through 'seeing', men just 'see'  
things and their attributes,  
or, having 'seen', can 'know'  
just that—and nothing more.  
But, 'see' they much, or 'see'  
they little, wise men say.—  
'Not thus comes "Purity".'

[909]

No dogmatist can win,  
by self-concocted views,  
the way to Purity.  
Mere prepossessions point  
his road to 'Light', he 'sees'  
his old-time 'Purity'.

[910]

No 'Brahmin true' attains  
the goal by mere research,  
no partisan is he,  
nor brother-sectary;  
all vulgar theories  
—which others toil to learn—  
he knows, but heeds them not.

[911]

From earthly trammels freed,  
aloof from party broils,  
at peace where peace has fled,  
th' unheeding sage ignores  
what others toil to learn.

[912]

From whilom Cankers purged,  
with no fresh growths afoot,  
from lusts and dogmas free,  
quit too of theories,  
he goes his stainless way,  
devoid of self-reproach.

[913]

By overcoming all  
the theories that start  
from things of sense, the sage  
—Released, his burthen gone—  
has done with conduct 'meet',  
with abstinence, and pray'rs.

[914]

## 14 TUVATAKASUTTA

1. Pucchāmi tam Ādiccabandhum [915]  
vivekam santipadañ ca mahesim :  
Katham dīsvā nibbāti bhikkhu  
anupādiyāno lokasmim kiñci ?
2. Mūlam papañcasamkhāyā (ti Bhagavā) [916]  
mantā 'asmīti' sabbam uparuddhe;  
yā kāci tanhā ajjhattam,  
tāsam vinayā sadā sato sikkhe.
3. Yam kiñci dhammam abhijāññā, [917]  
ajjhattam atha vā pi bahiddhā,  
na tena thāmam kubbetha,  
na hi sā nibbuti satam vuttā.
4. Seyyo na tena maññeyya [918]  
ñiceyyo atha vā pi sarikkho;  
phuttho anekarūpehi  
nātumānam vikappayam titthe.
5. Ajjhattam eva upasame, [919]  
nāññiāto bhikkhu santim eseyya;  
ajjhattam upasantassa  
na 'tthi attam,—kuto nirattam vā?
6. Majjhe yathā samuddassa [920]  
ūmi no jāyatī, thito hoti,  
evam thito anej' assa,  
ussadam bhikkhu na kareyya kuhiñci.
7. Akittayī vivatacakkhu [921]  
sakkhidhammam parissayavinayam;  
patipadam vadehi—bhaddan te—  
pātumokkham atha vā pi samādhurū.
8. Cakkhūhi n' eva lol' assa, [922]  
gāmakathāya āvaraye sotam,  
rase ca nānugijjheyya,  
na ca mamāyetha kiñci lokasmim.

## Sutta 14. Without Delay

- The Enquirer.* Sun's kinsman! Sage!  
 Expound aloofness and  
 the way of Peace.  
 What outlook leaves man calm,  
 with life's stuff spent? [915]
- The Lord* Let him pluck out  
 obsession's root,—the craze:  
 'I am'; let him  
 in constant watchfulness  
 abide, with all  
 his inward cravings gone. [916]
- Should he observe  
 a mental state arise  
 (from in or out),  
 let it not puff him up,  
 —since none term this  
 the calm which good men win. [917]
- Nor let him feel  
 'better' or 'worse' for this,  
 or build a 'Self'  
 on such phenomena. [918]
- For inward Peace  
 let Almsmen seek, nor look  
 for calm elsewhere.  
 With inward Peace, no Self—  
 no non-Self—dwells. [919]
- As no waves break  
 the calm of ocean's depths,  
 unruffled be  
 the Almsman's tranquil breast. [920]
- The Enquirer.* Thou hast proclaimed  
 thy saving Doctrine, seer.  
 Expound thy Rule—  
 Confession—Rapt Resolve. [921]
- The Lord.* No prying eye!  
 No ear for village talk!  
 No taste for cates!  
 No itch to get or have! [922]

9. Phassena yadā phutth' assa,  
paridevam bhikkhu na kareyya kuhiñci,  
bhavañi ca nābhujappeyya,  
bheravesu ca na sampavedheyya. [923]
10. Annānam, atho pānānam,  
khādanīyaṇam, atho pi vatthānam  
laddhā na sannidhim kayirā,  
na ca parittase tāni alabbhamāno. [924]
11. Jhāyī, na pādalo' assa,  
vīrame kukkucā, na-ppamajjeyya;  
ath' āsanesu sayanesu  
appasaddesu bhikkhu vihareyya. [925]
12. Niddam na bahulīkareyya;  
jāgariyam bhajeyya ātāpī;  
tandim māyam hasam khiddam  
methunam vippajahe savibhūsam. [926]
13. Āthabbanam supinam lakkhaṇaṃ  
no vīdahe, atho pi nakkhattam,  
vīruḍaṇi ca gabbhakaranam,  
tikiccham māmako na seveyya. [927]
14. Nīdāya na-ppavedheyya,  
na unnameyya pasamsīto bhikkhu,  
lobham saha macchariyena  
kodhaṃ pesuniyaṇi ca paṇūdeyya. [928]
15. Kayavikkaye na tittheyya,  
upavādam bhikkhu na kareyya kuhiñci,  
gāme ca nābhisaṃjeyya,  
lābhakamyā janam na lāpayeyya. [929]
16. Na ca katthutā sīyā bhikkhu,  
na ca vācaṃ payuttam bhāseyya,  
pāgabbhiyaṃ na sikkheyya,  
kathaṃ viggāhukaṃ na kathayeyya. [930]

When illness comes, [923]

let th' Almsman not lament,  
or yearn for life,  
or quake with abject dread

Let him not hoard [924]

the food and drink, the meats,  
and clothes he gets;  
—nor grieve if he gets none

Let Reverie [925]

be his, not gadding round,  
not vice or sloth.  
Sitting or lying down,  
let silence reign.

Let him not sleep [926]

o'ermuch, but keep awake,  
ban indolence,  
deceit, mirth, frolics, pride,  
and lechery

Let him abjure [927]

spells, and interpretations  
of dreams and signs;  
nor let my follower  
prognosticate  
from stars or wild-things' notes,  
cure barrenness,  
or ply the trade of leech

Let neither blame [928]

depress, nor praise inflate;  
let him discard  
greed,—with close-fistedness,  
slander, and wrath

Let him not buy [929]

and sell, or cry folk down;  
let him not scold  
his villagers, or speak  
them fair—for gifts.

Let him not boast [930]

or talk for private ends;  
or forward be,  
or start a wordy war.

17. Mosavajje na niyyetha,  
sampajāno sathāni na kayirā,  
atha jīvitenā paññāya  
sīlabbatena nāññam atimaññe. [931]
18. Sutvā dūsito bahum vācam  
samanānam vā puthuvacanānam  
pharusena ne na pativajjā;  
na hi santo patisenīkaronti [932]
19. Etañ ca dhammam aññāya  
vicinam bhikkhu sadā sato sikkhe,  
santīti nibbutim ñatvā  
sāsane Gotamassa na-ppamajjeyya. [933]
20. Abhihū hi so anabhihūto  
sakkhidhammam anītiham adassī;  
tasmā hi tassa Bhagavato  
sāsane appamatto sadā namassam anusikkhe ti  
(*Bhagavā ti*) [934]

## 15 ATTADANDASUTTA

1. Attadandā bhayaṃ jātaṃ; janaṃ passatha medhagaṃ.  
Saṃvegaṃ kittayissāmi yathā samvijitam mayā:— [935]
- 2 Phandamānam pajaṃ disvā—macche appodake yathā—  
aññamaññehi byāruddhe disvā, mam bhayaṃ āvisi [936]
- 3 Samantaṃ asāro loko; disā sabbā sameritā;  
icchaṃ bhavanam attano nāddasāsuṃ anositaṃ. [937]
- 4 Osāne tveva byāruddhe disvā me aratī ahu;  
ath' ettha sallam addakkhūṃ duddasam hadayanissitaṃ. [938]
5. Yena sallena otinno disā sabbā vidhāvati,  
tam eva sallam abbūyha na dhāvati, na sīdati. [939]

Let him not lie,  
or wittingly defraud,  
or look with scorn  
on others from proud heights  
of way of life,  
or lore, or sanctity.

[931]

Let him not vent  
his spleen by sharp retort  
when anchorites  
flow on in vapid talk.  
—Saints ne'er rejoin.

[932]

Let him learn, test,  
and hold the Doctrine fast  
with watchful care,  
convinced that Peace consists  
in passions quenched;  
let him make Gotama  
his constant guide.

[933]

For, vision showed  
th' unconquer'd Conqueror  
the Truth none saw.  
Wherefore, with ceaseless praise  
let Almsmen cleave  
to what the Lord ordained,  
—and never flag

[934]

### Sutta 15. The Armed Hand

As broils reveal, the armed hand breeds fear.  
Hear now what agitated me so sore:—

[935]

Men floundering like fish when ponds go dry;  
man's strife with man;—these sights affrighted me.

[936]

The world was void of substance; flux held sway;  
nor could I shelter find where Ills were not

[937]

Man's doom appalled me, till—within man's heart—  
my gaze discerned a secret, rankling barb

[938]

Transfix'd, the victim runs astray, but when  
'tis out, he strays no more nor sinks in sloughs.

[939]



## (Tattha sikkhānugīyanti)

6. Yāni loke gathitāni, na tesu pasuto siyā,  
nibbujjha sabbaso kāme sikkhe nibbānam attano. [940]
7. Sacco siyā, appagabbho amāyo rittapesuno  
akkodhano; lobhapāpakam veviccham vitare muni. [941]
8. Niddaṃ tandiṃ sahe thīnam, pamādena na samvase,  
atimāne na tiṭṭheyya nibbānamanaso naro [942]
- 9 Mosavajje na nīyyetha, rūpe sneham na kubbaye,  
mānañ ca pari jāneyya, sāhasā virato care. [943]
- 10 Purānam nābhinandeyya, nave khantiṃ na kubbaye,  
hīyamāne na soceyya, ākāsam na sito siyā. [944]
- 11 Gedham brūmi 'mahogho' tī, ācamam brūmi jappanam,  
ārammaṇam pakappanam, kāmapanko duraccayo. [945]
- 12 Saccā avokkamma muni thale tiṭṭhatī Brāhmano;  
sabbam so patinissajja sa ve 'santo' tī vuccatī. [946]
13. Sa ve vidvā, sa vedagū, ñatvā dhammam anissito,  
sammā so loke iriyāno na-ppihetīdha kassaci. [947]
14. Yo ca kāme accatari sangam loke duraccayaṃ,  
na so socatī nājjhetī chinnaṣoto abandhano. [948]
15. Yaṃ pubbe tam visosehi, pacchā te māhu kiñcanam,  
majjhe ce no gahessasi, 'upasanto' carissasi. [949]
16. Sabbaso nāmarūpasmim yassa na 'tthi mamāyitam  
asatā ca na socatī, sa ve loke na jīyati. [950]
17. Yassa na 'tthi 'idam me' tī, paresam vā pi, kiñcanam,  
mamattam so asaṃvindam 'na 'tthi me' tī na socatī. [951]
18. Anitthuri anānugiddho anejo sabbadhī samo  
taṃ ānisaṃsam pabrūmi pucchito avikampinam. [952]

*(Here come the Precepts)*

- Steer clear of worldly trammels, stab to death pleasures of sense; Nirvāṇa be thy goal, [940]
- let truth, humility, an honest heart, [941]  
lips slander-free, and tolerance, be thine;  
let greed's discomfiture proclaim the sage;
- farewell to slumb'ring on, to torpid sloth, [942]  
let indolence be banned, and pride forsworn,  
by minds intent upon Nirvāṇa's bliss;
- shun lying, keep thy heart from things of sense; [943]  
see through all pride, from license purge thy life;
- hug not the past or what to-day brings forth; [944]  
bewail not loss; nor sigh for bliss 'Above'.
- I call such yearning 'th' all-devouring flood'; [945]  
I call it being swallowed up by greed,  
—a shifting base, 'the bog of appetites'.
- The sage, the Brahmin true, who never strays [946]  
from truth, on solid ground has set his foot;  
all things forsaking, he 'to Peace has come';
- wisdom is his and lore; by Doctrine taught, [947]  
he goes his independent, perfect way  
along life's path, nor envies any man.
- He that has triumphed over appetites [948]  
and burst all worldly shackles here on earth,  
knows neither grief o'er loss, nor haunting dread.
- Consume to ashes past iniquities; [949]  
thereafter let no fresh defilement grow;  
if—meantime—thou contract no current guilt,  
thy feet shall tread the tranquil path of Peace.
- Whoso prefers no claim to ownership [950]  
of 'personality', and so grieves not  
o'er what exists not,—never suffers loss
- Whoso is marred by no such thoughts as —'This [951]  
is mine!' or 'That is theirs!' conceives no sense  
of ownership, nor grieves to go without.
- Neither to grudge nor covet nor to crave, [952]  
but still to keep one equal poise through all,  
—these blessings, I aver, await the leal.

19. Anejassa vijānato na 'tthi kāci nisamkhiti;  
virato so viyārambhā khemaṃ passatī sabbadhū [953]
20. Na samesu na omesu na ussesu vadate muni,  
santo so vītamaccharo nādeti na nirassatī. (*ti Bhagavā*) [954]

## 16 SĀRIPUTTASŪTTA

1. Na me dittho ito pubbe na suto uda kassaci [955]  
(*ucc-āyasmā Sāriputto*)  
evam vagguvado satthā Tusitā gani-m-āgato
2. sadevakassa lokassa yathā dissatī Cakkhumā [956]  
sabbam tamam vinodetvā eko ca ratim ajjhagā.
3. Tam Buddham asitam tādīm akuham ganīm āgatam [957]  
bahunnam idha baddhānam atthi pañhena āgamam —
- 4 Bhikkhuno vijigucchato bhajato rittam āsanam [958]  
rukkhamūlam susānam vā pabbatānam guhāsu vā
5. uccāvacesu sayanesu, kīvanto tattha bheravā [959]  
yehi bhikkhu na vedheyya nigghose sayanāsane?
6. Katī parissayā loke gacchato agatam disam [960]  
ye bhikkhu abhisambhave pantamhi sayanāsane?
7. Kyāssa byappathayo assu? Kyāssa assu idha gocarā? [961]  
Kāni silabbatān' assu pahitattassa bhikkhuno?
8. Kam so sikkham samādāya ekodī nīpako sato, [962]  
kammāro rajatassēva, niddhame malam attano?
9. Vijigucchamānassa yad idam phāsu [963]  
(*Sāriputtāti Bhagavā*)  
rittāsanam sayanam sevato ce  
sambodhikāmassa yathānudhammaṃ  
tan te pavakkhāmi yathā pajānam.

When cravings die, the clear-eyed sage stores up  
no merit nor demerit; interest [953]  
in suchlike quests is merged in perfect calm.

The sage contrasts himself with none, nor claims [954]  
equality or inequality.  
At peace within, immune from covetise,  
the saint has nought to gain and naught to lose.

### Sutta 16. What Sāriputta Asked

*Sāriputta* : I ne'er have seen nor ever yet heard tell [955]  
of such a sweet-tongued Master coming down  
from Túsitá on high to teach the world

of gods and men,—as stands reveal'd in Him, [956]  
th' all-seeing Lord, who swept all mists away  
and compassed bliss, unaided and alone.

To Buddha—so endowed, so free, so sure [957]  
a guide, a question lo! I bring, to help  
the multitudes condemned to bondage here.

If, now, an Almsman who abhors the world [958]  
seeks out a lonely lodging,—under trees,  
in charnel grounds, or in a mountain cave,

—there grisly noises haunt his lone abode, [959]  
which he must stoutly brave in solitude.

What dangers bar his still untrodden road, [960]  
which he must vanquish in his loneliness?

How should he shape his speech?—whither resort? [961]  
—what pious works should mark him, resolute?

What vows of conduct help the fixed mind [962]  
(with wisdom stored and high collectedness)  
foulness to purge, as silversmiths the dross?

*The Lord*. Hear then from me—who know— [963]  
what boons lone aspirants  
enjoy, who loathe the world,  
and how their life conforms.

10. Pañcanna' dhiro bhayānam na bhāye  
bhikkhu sato sa pariyantacārī,  
—damsādhīpātānam sirimsapānam  
manussaphassānam catuppadānam, [964]
11. paradhammīkānam pi na santaseyya  
disvā pi tesam bahubheravāni,  
athāparāni abhisambhaveyya  
parissayāni kusalānuesī. [965]
12. Ātānaphassena khudāya phuttho  
sītaṃ accunham adhivāsayaeyya;  
sa tehi phuttho bahudhā anoko  
viriyam parakkamam dalham kareyya. [966]
13. Theyyam na kāre, na musā bhaṇeyya,  
mettāya phasse tasathāvarāni,  
yad āvīlattaṃ manaso vijaññā  
'Kanhassa pakkho' ti vinodayeyya. [967]
14. Kodhātīmānassa vasaṃ na gacche,  
mūlam pi tesam palikhañña titthe,  
atha-ppiyam vā pana appiyam vā  
addhābhavanto abhisambhaveyya [968]
15. Paññam purakkhatvā kalyānapīti  
vikkhambhaye tāni parissayāni,  
aratim sahetha sayanamhi pante.  
caturo sahetha paridevadhamme:— [969]
16. Kim sū asissāmi? Kuvam vā asissaṃ?  
Dukkham vata settha; kuv' ajja sessam?  
—ete vitakke paridevaneyye  
vinayetha sekho aniketasārī. [970]

Let th' Almsman stoutly brave  
with watchful discipline,  
the dangers five,—to wit,  
mosquitos, gadflies, snakes,  
assaults of men, and beasts.

[964]

Let not the aspirant  
dread—though he sees them all—  
onslaughts from sectaries,  
but turn to overcome  
perils confronting him.

[965]

Though sick and hungry, still  
let him brave cold and heat,  
and (though they press him hard)  
let th' homeless wanderer  
bear up and struggle on.

[966]

Let him not steal or lie;  
let him be kind alike  
to weak and strong, and, when  
disorders plague his mind,  
rout them as—'Māra's gang'

[967]

Resisting ire and pride,  
let him extirpate them,  
and make an end of likes  
and dislikes, once for all.

[968]

With noble zest, by lore  
inspired, let him o'ercome  
his perils and dispel  
dislike of solitude  
and all those four complaints—

[969]

'What fare will come my way?  
—and where? Poor lodging this!  
—where shall I lodge to-night?'  
Let th' homeless aspirant  
have done with such complaints.

[970]

17. Annañ ca laddhā vasanañ ca kāle  
mattam so jaññā idha tosanatthaṃ,  
so tesu gutto yatacārī gāme  
rusito pi vācam pharusam na vajjā. [971]
18. Okkhittacakkhu na ca pādalolo  
jhānānuyutto bahujāgar' assa,  
upekkham ārabbhā samāhitatto  
takkāsayam kukkucciy' ūpacchinde [972]
19. Cudito vacībhi satimā 'bhinande,  
sābrahmacārisu khilam pabhinde,  
vācam pamuñce kusalam nātivelam,  
janavādadhammāya na cetayeyya. [973]
20. Athāparam pañca rajāni loke  
yesaṃ satimā vinayāya sikkhe;  
—rūpesu, saddesu, atho rasesu,  
gandhesu, phassesu sahettha rāgaṃ. [974]
21. Etesu dhammesu vineyya chandam  
bhikkhu satimā suvimuttacitto  
kālena so sammā dhammam parivīmaṃsamāno  
ekodibhūto vihane tamam so ti. [975]  
(*Bhagavā ti*)

When in due season food  
and clothes are given him,  
let him just meet his needs  
and, in such temperance,  
with guarded mien, about  
his village go, nor e'er  
be stung to sharp retorts.

[971]

With steps that loiter not  
and eyes downcast, let him,  
though plunged in reverie,  
keep wide awake Serene  
through equal poise of mind,  
let him check lurking doubts  
and all malpractices.

[972]

In mindfulness let him  
welcome reproof, break up  
his brethren's fallows, speak  
succinctly to the point,  
and heed no vulgar creed

[973]

Then come the world's five stains,  
which he must set himself  
to shed by discipline,  
till he subdues the lusts  
of eye, ear, taste, smell, touch

[974]

Quit of these things of sense,  
let th' Almsman—mindfully,  
with heart now freed—betimes  
the Doctrine search till clouds  
have left his fixed mind

[975]



## V. PĀRĀYANAVAGGA

## (1) VATTHUGĀTHĀ

1. Kosalānam purā rammā agamā Dakkhināpatham  
ākūcaññam patthayāno brāhmano mantapāragū. [976]
- 2 So Assakassa visaye Mulakassa samāsane  
vasī Godhāvarīkūle uñchena ca phalena ca [977]
3. Tass' eva upanissāya gāmo ca vipulo ahu,  
tato jātena āyena mahāyaññam akappayī; [978]
- 4 mahāyaññam yajitvāna puna pāvīsī assamañ.  
Tasmim patipavittamhū añño āgañchī brāhmano [979]
- 5 ugghattapādo tasito pankadanto rajassiro;  
—so ca nañ upasamkamma satāni pañca yācatī. [980]
- 6 Tam enam Bāvarī dīsvā āsanena nīmantayī,  
sukhañ ca kusalam pucchī, idam vacanam abravī:— [981]
- 7 Yam kho mamañ deyyadhammam sabbam vissajjitam mayā;  
anujānāhi me, brahme, na 'tthī pañca satāni me [982]
8. Sace me yācamānassa bhavam nānupadassatī,  
sattame divase tuyhañ muddhā phalatu sattadhā. [983]
- 9 Abhisamkharitvā kuhako bheravañ so akittayī.  
Tassa tam vacanam sutvā Bāvarī dukkhito ahu, [984]
10. ussussatī anāhāro sokasallasamappito,  
atho pi evaṁcittassa jhāne na ramatī mano. [985]
- 11 Utrastam dukkhitañ dīsvā devatā atthakāminī  
Bāvarim upasamkamma idam vacanam abravī: [986]
12. Na so muddhañ pajānātī kuhako so dhanatthiko,  
muddhañ muddhapāte vā ñānam tassa na vijjati. [987]
- 13 Bhotī carahī jānātī? Tam me akkhāhi pucchitā  
muddhañ muddhādhīpātāñ ca, tam sunoma vaco tava. [988]
14. Aham p' etañ na jānāmi; ñānam me 'ttha na vijjati;  
muddham muddhādhīpāto ca Jinānañ h' eta' dassanañ. [989]
15. Atha ko carahī jānātī asmim puthavimaṇḍale  
muddhañ muddhādhīpātāñ ca? Tam me akkhāhi, devate. [990]

## BOOK V. THE WAY ACROSS

## Prologue

Southwards from Sāvattthī, fair capital [976]  
of Kosala, a learned brahmin came  
in aspiration for the Plane of Naught.

Near Assaka and hard by Mulaka, [977]  
beside Godhāvārī's fork'd stream, he lived  
on wilding fruits and sustenance he culled.

Hard by, he held a thriving village-fief; [978]  
its yield he lavish'd on a pious feast;

this done, he sought his hermitage once more. [979]  
On his return, another brahmin came

—footsore, athirst, with muddied teeth, dust-stain'd— [980]  
who asked him for five hundred pieces down!

First, begging him be seated, Bāvarī [981]  
asked how he only fared, and then replied:—

'Nothing is left of what I had to give. [982]  
Forgive me, brahmin,—no such sum have I '

'If you refuse me, may your head be split [983]  
in seven bits upon the seventh day!'

With due formalities, the rascal laid [984]  
this curse on Bāvarī,—who quaked with fear,

and took no food, but pined in anguish sore; [985]  
and Reverie's delights were his no more.

To help him in his dread and woe, there came [986]  
his homestead's deity, who spoke these words.—

'That greedy rascal nothing knows of heads! [987]  
Of heads and riving heads he's ignorant!'

'If you know, madam, let me hear you speak [988]  
of heads and riving heads; I yearn to know.'

'I too know nothing, and am ignorant; [989]  
'tis only "Conquerors" who know these things '

'Who then in all the wide, wide world does know [990]  
of heads and riving heads? Sprite, tell me this '

- 236 *Sutta-Nipāta, Vagga 5, Vatthugāthā* [Sn. 5 i 16]
- 16 'Purā Kapilavatthumhā nikkhanto lokanāyako [991]  
apacco Okkākarājassa Sakyaputto pabhamkaro.
- 17 So hi, brāhmaṇa, Sambuddho sabbadhammāna' pāragū [992]  
sabbābhiniññābalappatto sabbadhammesu cakkhumā  
sabbadhammakkhayaṃ patto vimutto upadhikkhaye;
- 18 Buddho so Bhagavā loke dhammam deseti cakkhumā. [993]  
Tam tvam gantvāna pucchassu, so te tam byākarissati.'
- 19 'Sambuddho' ti vaco sutvā udaggo Bāvarī ahu; [994]  
sok' assa tanuko āsi, pītiñ ca vipulam labhi.
20. So Bāvarī attamano udaggo [995]  
taṃ devataṃ pucchati vedajāto.  
Katamamhi gāme nigamamhi vā puna  
katamamhi vā janapade lokanātho  
yattha gantvā namassemu Sambuddham dipaduttamam.
21. Sāvattḥiyam Kosalamandire Jino [996]  
pahūtapañño varabhūrimedhaso  
so Sakyaputto vidhuro anāsavo  
muddhādhīpātassa vidū narāsabho.
22. Tato āmantayi sisse brāhmaṇe mantapārage — [997]  
Etha, māṇavā, akkhissam; sunotha vacanam mama.
23. Yass' eso dullabho loke pātubhāvo abhinhaso [998]  
sv' ajja lokamhi uppanno Sambuddho iti vissuto.  
—Khippaṃ gantvāna Sāvattḥim passavho dipaduttamam.
24. Kathaṃ carahi jānemu disvā 'Buddho' ti, brāhmaṇa? [999]  
Ajānataṃ no pabrūhi yathā jānemu tam mayam.
25. Āgatāni hi mantesu mahāpurisalakkhanā [1000]  
dvattimsā ca vyākhyātā samattā anupubbaso.

'A Sákya of King Okkāka's line  
has left their capital to spread the Light. [991]

The Lord of All-Enlightenment is he, [992]  
in ev'ry outlook versed, all ken and might  
is his, his gaze all outlooks penetrates;  
by subjugating all phenomena  
life's stuff is spent, and he has won Release.

Th' Enlighten'd and All-seeing Lord is he, [993]  
who here on earth proclaims his Doctrine's truth.  
Go, ask of him, and he will make all clear'.

'The All-Enlighten'd'—At that name's mere sound, [994]  
elation seized on Bāvarī, his grief  
abated, joy abounding filled his breast

Then Bāvarī, elate [995]  
with joy, excitedly  
besought the sprite to name  
the village, town, or realm  
where dwelt this Lord of Lords,  
that they might go and render homage due  
to th' All-Enlighten'd, prince of all mankind.

'At Sāvattī, beneath [996]  
a roof in Kosala,  
the Victor dwells, profound  
in lore, of searching wit  
This matchless Sákya,  
from Cankers wholly free,  
—this paragon of men—  
knows well how heads are split.

Then Bāvarī addressed his following [997]  
of brahmins, masters of the runes, and said —  
'Draw near, young brahmins, list to what I say'

Lo! One whose advent in the world is rare, [998]  
to-day is here on earth,—famed far and wide  
as "th' All-Enlighten'd". Speed to Sāvattī,  
and there behold mankind's unchallenged best.'

'But, brahmin, how can we feel sure we see [999]  
a very Buddha? Teach our ignorance'.

'The runes detail the marks of Supermen, [1000]  
and of those marks the tale is thirty-two.

26. Yass' ete honti gattesu mahāpurisalakkhanā  
duve va tassa gatiyo, tatiyā hi na vijjati.— [1001]
27. Sace agāram āvasatī, vijeyya pathavim imam  
adandena asatthena dhammena-m-anusāsati. [1002]
28. Sace ca so pabbajati agārā anagāriyam,  
vivatacchado Sambuddho arahā bhavati anuttaro. [1003]
29. Jātiṃ gottaṃ ca lakkhaṇaṃ mante sisse punāpare  
muddham muddhādhīpātāṃ ca manasā yeva pucchatha. [1004]
30. Anāvaranadassāvī yadī Buddho bhavissatī,  
manasā pucchite pañhe vācāya vissajessatī. [1005]
31. Bāvarissa vaco sutvā sissā solasa brāhmaṇā  
—Ajito Tissa-Metteyyo Punnako atha Mettagū [1006]
32. Dhotako Upasīvo ca Nando ca atha Hemako  
Todeyya-Kappā dubhayo Jatukaṇṇī ca pandito [1007]
33. Bhadrāvudho Udayo ca Posālo cāpi brāhmaṇo  
Mogharājā ca medhāvī Pingiyo ca mahā isi— [1008]
34. paccekaganino sabbe sabbalokassa vissutā  
jhāyī jhānaratā dhīrā pubbavāsanavāsītā. [1009]
35. Bāvarim abhivādetvā katvā ca nam padakkhinam  
jatājinadharā sabbe pakkāmmum uttarāmukhā, [1010]
36. —Mulakassa Patitthānaṃ purimam Māhissatiṃ tadā  
Ujjeniṃ cāpi Gonaddhaṃ Vedisaṃ Vanasavhayam [1011]
37. Kosambim cāpi Sāketam Sāvatthiṃ ca puruttamaṃ  
Setavyam Kapilavatthum Kusināraṃ ca mandiram. [1012]
38. Pāvaṇi ca bhoganagaraṃ Vesālī Māgadham puram  
Pāsānakaṃ cetiyaṇi ca ramanīyam manoramaṃ. [1013]
39. Tasito v' udakaṃ sītāṃ, mahālābham va vāṇiyo,  
chāyaṃ ghammābhitatto va, turitā pabbataṃ āruhum. [1014]

To one who bears those two and thirty marks, [1001]  
two walks of life are open,—and no third

If house and home be his, the whole wide world [1002]  
shall own his sway. On righteousness shall rest  
his rule, and not on cudgel or on sword.

But if from home to homelessness he goes, [1003]  
he strips the veil from things, and so becomes  
the peerless All-Enlighten'd Arahat

Frame questions mentally about my birth, [1004]  
and clan, and marks, and runes, and pupils taught,  
—and heads and riving heads. Your questions frame,  
and, if he Buddha be of boundless ken, [1005]  
his lips will answer what your minds have asked '

At Bāvarī's behest went sixteen youths, [1006]  
—named Ājitā and Tissa Météyyā,  
and Pūṇnakā and kindly Méttagū

—with Ūpasīva, Nanda, Dhótakā, [1007]  
and Hémakā, Todéyya, Kappa too,  
and learned Jatukannī, Ūdaya,

Bhadrāvudha, the brahmin Pósalā, [1008]  
quick Mogharāja, and sage Pingiya

Each led his train of pupils; each was famed [1009]  
throughout the world, they all loved Reverie;  
they all could conjure up their former lives.

Of Bāvarī these took devout farewell, [1010]  
then northwards went, hide-clad, with matted hair,

through Pátitthān in Múlakā, through Old [1011]  
Mahíssatī, Ujjéni, Gónaddhá,

then Védísá 'the Weald', Kosámbī next, [1012]  
Sākéta, Sāvattī (of cities queen),  
then Sétavyá, and Kápílávatthú,

past Kúsinārā town, past Pāvā too, [1013]  
that home of opulence, past Vésālī,  
thence on to Mágadhá's proud capital,  
and so to Rock-Shrine, fair, delectable

As thirsty folk to cooling waters haste, [1014]  
as merchants wealth pursue, as men forspent  
with heat seek shade, these scaled the mountain-side.

40. Bhagavā ca tamhi samaye bhikkhusamghapurakkhato  
bhikkhūnam Dhammam deseti, siho va nadatī vane. [1015]
41. Ajito addasa Sambuddhaṃ vītaramsi' va bhānumam,  
candam yathā pannarase pāripūrim upāgatam. [1016]
42. Ath' assa gatte disvāna paripūraṇi ca vyañjanam  
ekamantam thuto hattho manopāñhe apucchatha — [1017]
43. Ādissa jammanam brūhi, gottam brūhi salakkhanam,  
mantesu pāramim brūhi; katī vāceti brāhmano? [1018]
44. Visamvassasatam āyu; so ca gottena Bāvarī;  
tiṇ' assa lakkhanā gatte, tinnam vedāna' pāragū; [1019]
45. lakkhane itihāse ca sanighandusaketubhe;  
pañca satāni vāceti; sadhamme pāramim gato. [1020]
46. Lakkhanānam pavicayam Bāvarissa, naruttama  
taṇhacchida, pakāsehi. Mā no kankhāyitam ahu. [1021]
47. Mukhaṃ jivhāya chādeti, unn' assa bhamukantare;  
kosohitam vatthaguyham;—evaṃ jānāhi, mānava. [1022]
48. (Puccham hi kiñci asunanto sutvā pañhe viyācate  
vicinteti jano sabbo vedajāto katañjali — [1023]
49. Ko nu devo va Brahmā vā Indo vā pi Sujampati  
manasā pucchi te pañhe? Kam etam patibhāsati? [1024]
50. Muddham muddhādhipātāṇi ca Bāvarī paripucchati.  
Tam vyākarohi, Bhagavā; kankham vinaya no, ise. [1025]
51. 'Avijjā muddhā ti jānāhi; vijjā muddhādhipātini,  
saddhāsatisamādhīhi chandaviriyena samyutā' [1026]
- 
52. Tato vedena mahatā santhambhūtvāna mānava  
ekaṃsam ajinam katvā pādesu sirasā pati:— [1027]
53. Bāvarī brāhmano bhoto saha sissehi, mārisa,  
udaggacitto sumano pāde vandati, cakkhuma. [1028]
54. Sukkhito Bāvarī hotu saha sissehi brāhmano;  
tvaṇi cāpi sukkhito hohi;—cuam jivāhi, mānava. [1029]

In conclave, by his Almsmen girt around, [1015]  
the Lord was teaching them the Doctrine's truths  
and like a lion's roar his voice rang out

To Ajitá the All-Enlighten'd seemed [1016]  
the radiant sun, or mid-month's moon at full!

A survey of his frame—with marks complete— [1017]  
filled Ajitá with joy, in reverence  
he stood and framed these questions in his mind.—

'Declare our teacher's birth, and clan, and marks, [1018]  
what runes he knows, what pupils learn of him.'

*The Lord* Six-score years old, a Bāvarī by clan, [1019]  
he bears three marks, he knows the Vedas three;

is versed in marks and scholarship, instructs [1020]  
five hundred youths, is perfect in his creed

*Ajta* Detail the marks he bears, thou matchless man. [1021]  
Cravings' uprooter! Leave us not in doubt

*The Lord*: His tongue can hide his face; a downy tuft [1022]  
divides his brows; his privities are sheathed.

(Hearing replies to questions heard by none, [1023]  
all present raised their folded palms in awe,

wond'ring what godhead—Indra?—or Brahmá?— [1024]  
was thinking questions; who received replies )

*Ajta*: Of heads and riving heads, asks Bāvarī. [1025]  
Explain this, Lord, dispel our doubts, o sage.

*The Lord*: The head is Ignorance,—which Knowledge rives, [1026]  
Knowledge informed by faith and mindfulness,  
by earnest heart and mind, by eager zeal.

With deep emotion thrilled, the brahmin youth [1027]  
his shoulder bared in homage to the Lord,  
and bowed his head before the Master's feet.

*Ajta*: O sir (he cried), the brahmin Bāvarī, [1028]  
with all his pupils, here adores thy feet  
in heartfelt thankfulness, All-seeing Lord!

*The Lord*: May all go well with Bāvarī and train, [1029]  
—and thee, young brahmin! Length of days be thine!



55. Bāvarissa ca tuyham vā sabbesam sabbasamsayam [1030]  
katāvakāsā pucchavho, yam kiñci manas' icchatha.
56. Sambuddhena katokāso nisīditvāna pañjali [1031]  
Ajito paṭhamam pañhaṃ tattha pucchi Tathāgataṃ.

## AJITAMĀNAYA-PUCCHĀ (1)

1. Kena-ssu nivuto loko? Kena-ssu na-ppakāsati? [1032]  
(*ucc-āyasmā Ajito*)  
Ki' 'ssābhilepanam brūsi? Kim-su tassa mahabbhayam?
2. Avijjāya nivuto loko, vevicchā pamādā na-ppakāsati [1033]  
(*Ajittā Bhagavā*)  
Jappābhilepanam brūmi Dukkham assa mahabbhayam.
3. Savanti sabbadhī sotā, sotānam kiṃ nivāraṇaṃ? [1034]  
(*ucc-āyasmā Ajito*)  
Sotānaṃ saṃvaraṃ brūhi. Kena sotā pīthiyyare?
4. Yāni sotāni lokasmiṃ, satī tesāṃ nivāraṇaṃ, [1035]  
(*Ajittā Bhagavā*)  
sotānaṃ saṃvaraṃ brūmi,—paññāy' ete pīthiyyare.
5. Paññā c' eva satī cāpi nāmarūpaṃ ca, mārisa, [1036]  
(*ucc-āyasmā Ajito*)  
etaṃ me puṭṭho pabrūhi Katth' etaṃ uparujjhati?
6. Yam etaṃ pañhaṃ apucchi, Ajita, tam vadāmi te: [1037]  
yattha nāmaṃ ca rūpaṃ ca asesāṃ uparujjhati,  
viññāṇassa nirodhena etth' etaṃ uparujjhati.
7. Ye ca saṅkhātadhammāse, ye ca sekhā puthu idha, [1038]  
tesāṃ me nīpako iriyaṃ puṭṭho pabrūhi, mārisa.
8. Kāmesu nābhigijheyya, manasānāvilo sīyā, [1039]  
kusalo sabbadhammānaṃ sato bhikkhu paribbaje ti.

Seize now this opportunity and raise  
your difficulties,—yours, or Bāvarī's,  
or anyone's Ask whatsoe'er you will. [1030]

The All-Enlighten'd having granted leave,  
first Ājitá took seat and folded palms  
of humble supplication, as he asked  
his question of the Lord who Found the Truth:— [1031]

### Ajita's Question (i)

*Ajita:* What shrouds the world? What stops its being seen? [1032]  
And what defiles, what threatens it, say you?

*The Lord.* 'Tis Ignorance which shrouds the world; 'tis wants [1033]  
and sloth which stop its being clearly seen.  
Cravings (say I) defile, Ills threaten it.

*Ajita:* The tides of evil surge around What force [1034]  
can dam them? Say what curb have they? what bar?

*The Lord:* 'Tis mindfulness dams evil's tides They have [1035]  
a curb (say I);—'tis Knowledge bars their flow.

*Ajita:* Prithce, take knowledge, and take mindfulness, [1036]  
and with them Individuality.  
I pray you say what lays this last to rest?

*The Lord:* Your question, Ājitá, I answer thus— [1037]  
Ere Individuality can cease,  
th' informing mind must first be laid to rest.

*Ajita:* Take experts now, and aspirants, and men [1038]  
at large. What way of life do you prescribe?

*The Lord:* To pleasure deaf, with undistracted mind, [1039]  
above phenomena, leave house and home  
to be an Almsman watchful and alert.



**Tissa Metteyya's Question (ii)**

*Tissa Metteyya:* Who lives content? Who feels no waverings? [1040]  
 Who, seeing both extremes, has wit to tread  
 a middle path between them, undefiled?  
 Who ranks as Superman? Who conquers Wants?

*The Lord* The man 'mid pleasures virtuous, devoid [1041]  
 of Cravings, watchful, always on his guard,  
 the Almsman who has thought his way to bliss,  
 —his fixed mind no waverings beset

He, seeing both extremes, has wit to tread [1042]  
 a middle path between them, undefiled  
 —Him I call 'Superman', he conquers Wants.

**Punnaka's Question (iii)**

*Punnaka.* O thou who cravest nought, whose eye can see [1043]  
 the roots of things, a question here I bring  
 Tell me why hosts of sages—nobly born,  
 or brahmins—sacrificed on earth to gods?  
 Vouchsafe an answer, Lord

*The Lord* Because—when old—these hosts [1044]  
 of sages cherished hopes  
 by sacrifice to gods  
 to win some earthy bliss.

*Punnaka:* But did their tireless zeal [1045]  
 for sacrificing save  
 these men from birth and eld?  
 Vouchsafe an answer, Lord.

*The Lord.* They crave, they laud, they pray, they sacrifice! [1046]  
 Praying to be repaid  
 in pleasures sensory,  
 these sacrificing folk  
 who pine for future life  
 —have *not* 'scaped birth and eld

5. Te ce nātarımsu yājayogā (*ucc-āyasmā Punṇako*) [1047]  
 yaññehı jātıñ ca jarañ ca, mārısa,  
 atha ko carahı devamanussaloke  
 atārı jātıñ ca jarañ ca, mārısa?  
 —Pucchāmi tañ, Bhagavā, brūhi me tam.
6. Sañkhāya lokasmı parôparāni [1048]  
 (*Punnakāti Bhagavā*)  
 yass' iñjıtam na 'tthı kuhıñcı loke,  
 santo vıdhūmo anıgho nırāso  
 atārı so jātıjarañ tı brūmıti.

METTAGŪMĀNAVAPUCCHĀ (1V)

1. Pucchāmi tañ, Bhagavā, brūhi me tam. [1049]  
 (*ucc-āyasmā Mettagū*)  
 maññāmi tañ vedagurıñ bhāvitattam:  
 Kuto nu dukkhā samudāgatā ime  
 ye keci lokasmıñ anekarūpā?
2. Dukkhasa ve mañ pabhavañ apucchasi; [1050]  
 (*Mettagūti Bhagavā*)  
 tañ te pavakkhāmi yathā pajānam —  
 Upadhındānā pabhavanti dukkhā  
 ye keci lokasmıñ anekarūpā
3. Yo ve avidvā upadhıñ karoti, [1051]  
 punappunam dukkham upeti mando.  
 Tasmā pajānam upadhıñ na kayırā  
 dukkhasa jātippabhavānupassı.
4. Yan tam apucchımhı, akıttayı no [1052]  
 Aññam tam pucchāma; tad ingha brūhi.  
 Kathan nu dhırā vıtarantı ogham  
 jātıjaram sokaparıddavañ ca?  
 Tam me, muni, sādhu vıyākarohı;  
 tathā hi te vıdıtı esa dhammo.

*Punnaka* If sacrifices fail  
to save their votaries  
from birth and eld, say who  
of men and gods is saved?  
Vouchsafe an answer, Lord

[1047]

*The Lord* The man whose thought has scanned  
the universe entire,  
who knows no waverings,  
who, good without a trace  
of smould'ring vice, is free  
from tremors or desires,  
—*he*'s saved from birth and eld.

[1048]

#### Mettagū's Question (iv)

*Mettagū* I ask thee, Lord, to say  
(for, versed in lore and schooled  
I deem thee) whence arise  
life's teeming, varied Ills?

[1049]

*The Lord* You ask me whence come Ills;  
that knowledge I'll impart  
—From Transmigration spring  
life's teeming varied Ills

[1050]

The fool who starts that round,  
through crassness drees a weird  
of oft-repeated Ills  
Be warned, then; realize  
Ills' birth and origin,  
start not that gruesome round.

[1051]

*Mettagū*: That answers what I asked.  
Vouchsafe to answer this:—  
Pray, how do saints o'ercome  
life's welter, birth, and eld,  
wailing and sorrow's pangs?  
Expound this, sage, for clear  
this outlook is to thee.

[1052]

5. Kittayissāmi te dhammam ditthe dhamme anītiham [1053]  
 (Mettagūti Bhagavā)  
 yam viditvā sato caram tare loke vīsattikam

6. Tañ cāham abhinandāmi, mahesi, dhammam uttamam [1054]  
 yam viditvā sato caram tare loke vīsattikam

7. Yam kiñci sampajānāsi (Mettagūti Bhagavā) [1055]  
 uddham adho tīriyam cāpi majjhe,  
 etesu nandiñ ca nivesanañ ca  
 panujja viññāṇam bhava na titthe.

8. Evañ-vihārī sato appamatto [1056]  
 bhikkhu caram hītvā mamāyitāni  
 jāṭijarañ sokapariddavañ ca  
 idh' eva vidvā pajaheyya dukkham.

9. Etābhinandāmi vaco mahesino [1057]  
 sukittitañ, Gotam', anūpadhīkam.  
 Addhā hi Bhagavā pahāsi dukkham;  
 tathā hi te vidito esa dhammo.

10. Te cāpi nūna pajaheyyu' dukkham [1058]  
 ye tvam, muni, atthitam ovadeyya  
 Tam tam namassāmi samecca, nāga.  
 Appeva mañ [Bhagavā] atthitam ovadeyya.

11. Yam brāhmanam vedaguñ abhijaññā [1059]  
 akūñcanam kāmabhava asattam,  
 addhā hi so ogham imam atāri  
 tinno ca pāram akhilo akankho,

*The Lord* That outlook I'll expound to thee —'Tis here [1053]  
and now, no hearsay vain By grasping it,  
the man who walks thereby in mindfulness  
shall leave the world's entanglements behind.

*Mettagū.* This matchless outlook, sage, rejoices me, [1054]  
—to walk thereby in watchful mindfulness  
and leave the world's entanglements behind.

*The Lord.* Reject then smug delight [1055]  
in what—here—anywhere—  
senses report. Let not  
your nature base its hopes  
on mere existences

Thus minded, vigilant, [1056]  
and zealous, Almsman, live  
a life with nothing dear,  
a life that, here on earth,  
has plumbed old-age and birth,  
wailing and sorrow's pangs,  
and so sheds mortal Ills.

*Mettagū.* It gladdens me to hear [1057]  
sage Gotama extol  
a state from life's stuff freed.  
Assuredly the Lord  
has shed all Ills, so clear  
this outlook is to him.

Those too shall shed all Ills [1058]  
whom thou dost teach so well.  
Wherefore, to thee I come  
in adoration meet,  
and crave thy teachings, Lord.

*The Lord* The man you recognize [1059]  
as 'Brahmin rich in lore',  
emancipate, unsnared  
by appetites or life,  
—has crossed the welter here  
and reached the shore Beyond,  
with open'd mind, doubt-free.



12. vidvā ca so vedagu naro idha [1060]  
 bhavābhavē sangam imam visajja,  
 so vītatanho anigho nirāso  
 atārī so jātijaran tī brūmiti.

## DHOTAKAMĀNAVAPUCCHĀ (v)

1. Pucchāmi tam, Bhagavā, brūhi me tam; [1061]  
 (ucc-āyasmā Dhotako)  
 vācābhikkhāmi, mahesi, tuyham.  
 tava sutvāna nigghosam sikkhe nibbānam attano?
2. Tena h' ātappam karohi, idh' eva nīpako sato [1062]  
 (Dhotakāti Bhagavā)  
 ito sutvāna nigghosam sikkhe nibbānam attano.
3. Passām' aham devamanussaloke [1063]  
 akūñcanam Brāhmanam iriyamānam.  
 Tam taṃ namassāmi, samantacakkhu.  
 Pamuñca mam, Sakka, kathamkathāhi.
4. Nāham samīhāmi pamocanāya [1064]  
 kathamkathum, Dhotaka, kañci loke.  
 Dhammañ ca seṭṭham ājānamāno,  
 evaṃ tuvaṃ ogham imaṃ taresi
5. Anusāsa, Brahme, karunāyamāno [1065]  
 vivekadhammaṃ, yaṃ ahaṃ vijaññāmi  
 yathāham, ākāso va avyāpajjamāno,  
 idh' eva santo asito careyyaṃ
6. Kittayissāmi te santim dītthe dhamme anītihaṃ [1066]  
 (Dhotakāti Bhagavā)  
 yaṃ viditvā sato caram tare loke visattikam.
7. Tañ cāham abhinandāmi, mahesi, santim uttamaṃ [1067]  
 yaṃ viditvā sato caram tare loke visattikam.

*He knows* His lore rejects [1060]  
 all lures of future life;  
 from cravings purged, devoid  
 of tremors or desires,  
 he's saved from birth and eld.

### Dhotaka's Question (v)

*Dhotaka* I ask thee, Lord, to tell, [1061]  
 I yearn to hear, how men  
 who hearken unto thee  
 can work salvation out.

*The Lord* Be ardent! Here and now, [1062]  
 by hearkening to me,  
 shall thought and watchfulness  
 work man's salvation out

*Dhotaka* In thee, 'mong gods and men, [1063]  
 I find the 'Brahmin true'  
 who walks emancipate  
 Wherefore, to thee I come  
 in adoration meet.  
 All-seeing Lord, free me  
 from doubts, great Sākyān!

*The Lord* No doubting heart do I [1064]  
 essay to free Grasp first  
 this best of Doctrines, then  
 thou 'lt cross the welter here.

*Dhotaka* In pity, Holy One, [1065]  
 teach me to live Aloof,  
 that I may clearly see  
 how—calm as th' ether—I  
 may dwell in freedom's peace.

*The Lord* That peace will I expound to thee 'Tis here [1066]  
 and now, 'tis based on thought, not hearsay vain.  
 Walk thou by it with constant watchfulness,  
 leaving the world's entanglements behind.

*Dhotaka* This matchless peace, great sage, rejoices me, [1067]  
 —to walk thereby with constant watchfulness  
 and leave the world's entanglements behind!

8. Yam kiñci sampajānāsi (Dhotakāti Bhagavā) [1068]  
 uddham adho tīriyam cāpi majjhe,  
 etam viditvā 'sango' tī loke  
 bhavābhavāya mā 'kāsi tanhan tī.

## UPASIṬVAMĀNAVAPUCCHĀ (vi)

- 1 Eko aham, Sakka, mahantam ogham [1069]  
 (ucc-āyasmā Upasīvo)

anissito no viśahāmi tāritum  
 Ārammanam brūhi, samantacakkhu,  
 yaṁ nissito ogham imam tareyyam

2. Ākiñcaññaṁ pekkhamāno satimā [1070]  
 (Upasīvāti Bhagavā)

'Na 'tthīti' nissāya tarassu ogham,  
 kāme pahāya virato kathāhi  
 tanhakkhayam nattamahābhūpassa.

- 3 Sabbesu kāmesu yo vītarāgo (ucc-āyasmā Upasīvo) [1071]  
 ākiñcaññaṁ nissito hitva-m-aññaṁ  
 saññāvimokhe parame vimutto,  
 titthe nu so tattha anānuyāyi?

4. Sabbesu kāmesu yo vītarāgo (Upasīvāti Bhagavā) [1072]  
 ākiñcaññaṁ nissito hitva-m-aññaṁ,  
 saññāvimokkhe parame 'dhumutto,  
 tittheyya so tattha anānuyāyi.

- 5 Titthe ce so tattha anānuyāyi, [1073]  
 pūgam pi vassānaṁ, samantacakkhu,  
 tatth' eva so sītisiyā vimutto,  
 cavetha viññānaṁ tathāvidhassa?

6. Acci yathā vātavegena khitto (Upasīvāti Bhagavā) [1074]  
 atthaṁ paleti, na upeti sankham,  
 —evam munī nāmakāyā vimutto  
 atthaṁ paleti, na upeti sankham.

*The Lord:* Reject then smug delight  
 in what—here—anywhere—  
 senses report, and know  
 'tis but a worldly snare,  
 crave not for 'life to come'!

[1068]

**Upasīva's Question (vi)**

*Upasīva:* Alone, without support,  
 great Sākya, I should fail  
 to win across life's surge  
 Seer, what support will bear  
 a man in safety o'er?

[1069]

*The Lord:* Th' inherent Nothingness  
 of things discern Make this  
 conviction—'Naught abides!'—  
 support thee safely o'er.  
 Scorn pleasures, gossip not;  
 strive day and night—each hour—  
 cravings to extirpate

[1070]

*Upasīva:* Will he whom pleasures tempt  
 no more, who cleaves to nought  
 save Nothingness alone,  
 who from Perceptions wins  
 entire Deliverance,  
 —will he ne'er fall away?

[1071]

*The Lord:* The man whom pleasures tempt  
 no more, who cleaves to nought  
 save Nothingness alone,  
 who from Perceptions wins  
 entire Deliverance,  
 —will never fall away.

[1072]

*Upasīva:* If, as the years roll on,  
 he never falls away  
 when Fever's fires are quenched,  
 —will Personality  
 be born with him again?

[1073]

*The Lord:* As flame blown out by wind  
 is lost to cognizance,  
 e'en so the sage, released  
 from whilom qualities,  
 has disappeared from ken.

[1074]

7. Atthangato so uda vā so na 'tthi  
udāhu ve sassatiyā arogo?  
Tam me, muni, sādhu viyākarohi,  
tathā hi te vidito esa dhammo [1075]
8. Atthangatassa na pamānam atthi, (*Upasīvāti Bhagavā*) [1076]  
yena naṃ vajju, tam tassa na 'tthi;  
sabbesu dhammesu samūhatesu,  
samūhatā vādapathā pi sabbe ti

## NANDAMĀNAVAPUCCHĀ (vii)

1. 'Santi loka munayo' (*icc-āyasmā Nando*) [1077]  
janā vadanti. Ta-y-idaṃ katham su?  
Ñānūpapannam no munim vadanti  
udāhu ve jīvitenūpapannam?
2. Na ditthiyā na sutiyā na ñānena  
munidha, Nanda, kusalā vadanti. [1078]  
Vīsenikatvā anighā nirāsā  
caranti ye, te munayo ti brūmi.
3. Ye kec' ime samanabrāhmanāse (*icc-āyasmā Nando*) [1079]  
ditthe sutenāpi vadanti suddhim,  
sīlabbatenāpi vadanti suddhim,  
anekarūpena vadanti suddhim,  
—kacci ssu te [Bhagavā] tattha yatā carantā  
atāru' jātiñ ca jarañ ca, mārisa?  
Pucchāmi tam, Bhagavā, brūhi me tam
4. Ye kec' ime samanabrāhmanāse (*Nandāti Bhagavā*) [1080]  
ditthe sutenāpi vadanti suddhim,  
sīlabbatenāpi vadanti suddhim,  
anekarūpena vadanti suddhim,  
—kiñcāpi te tattha yatā caranti,  
nātariṃsu jātijaran ti brūmi.

*Upasiva* Does he who 'disappears'  
quite cease to be? or last  
for ever hale and strong?  
Explain this, sage, for, clear  
to thee this outlook shows. [1075]

*The Lord* Whoso thus 'disappears'  
is measureless, he keeps  
nothing that can be named.  
When attributes have gone,  
denoting terms go too [1076]

### Nanda's Question (vii)

*Nanda* Men talk of 'sages here'  
What mean they? Is it lore  
that constitutes a sage?  
or is it mode of life? [1077]

*The Lord.* 'Tis not for 'views' he holds,  
insight, or garner'd lore,  
that experts style him 'sage'.  
Sages, say I, are those  
who conquer in the fight  
and have no hopes or wants. [1078]

*Nanda* Brahmins and anchorites  
who say that Purity  
resides in views, or lore,  
or works, or ritual,  
or in what things they will,  
—have they 'scaped birth and eld?  
Vouchsafe an answer, Lord. [1079]

*The Lord:* Brahmins and anchorites  
who say that 'Purity'  
resides in 'views', or lore,  
or works, or ritual,  
or in what things they will,  
—have *not* 'scaped birth and eld. [1080]

5. Ye kec' ime samanabrāhmanāse (*icc-āyasmā Nando*) [1081]  
 ditthe sutenāpi vadanti suddhim,  
 silabbatenāpi vadanti suddhim,  
 anekarūpena vadanti suddhim,  
 te ce, muni, brūsi anoghatinne,  
 atha ko carahi devamanussaloke  
 atāri jātuñ ca jarañ ca, mārisa?  
 Pucchāmi tam, Bhagavā, brūhi me tam.
6. Nāham sabbe samanabrāhmanāse (*Nandāti Bhagavā*) [1082]  
 jātjarāya nivutā ti brūmi  
 Ye sīdha dittham va sutam mutam vā,  
 silabbatam vā pi pahāya sabbam,  
 anekarūpam pi pahāya sabbam,  
 taṇham pariññāya anāsavāse,  
 —te ve narā oghatinnā ti brūmi.
- 7 Etābhinandāmi vaco mahesino [1083]  
 sukittitam, Gotam', anūpadhīkam.  
 Ye sīdha dittham va sutam mutam vā,  
 silabbatam vā pi pahāya sabbam,  
 anekarūpam pi pahāya sabbam,  
 taṇham pariññāya anāsavāse,  
 —aham pi te oghatinnā ti brūmīti.

## HEMAKAMĀNAVAPUCCHĀ (viii)

1. Ye me pubbe viyākamsu—huraṃ Gotamasāsanā: [1084]  
 (*icc-āyasmā Hemako*)  
 icc-āsi, iti bhavissati, sabban tam itihītihaṃ,  
 sabban tam takkavadḍhanam; nāham tattha abhiramim.
2. Tvañ ca me dhammaṃ akkhāhi tanhānigghātanam, muni, [1085]  
 yaṃ viditvā sato caram tare loka visattikaṃ.
3. Idha ditthasutamutavaiññātesu piyarūpesu, Hemaka, [1086]  
 chandarāgavinodanam, Nibbānapadam accutam,
4. —etad aññāya ye satā ditthadhammābhiniḃbutā [1087]  
 upasantā ca te sadā, tinnā loka visattikan ti.

*Nanda:* If you say all those fail,  
 who hold that 'Purity'  
 resides in 'views' or lore,  
 or works, or ritual,  
 or in whatever else,  
 —what god or man succeeds?  
 Vouchsafe an answer, Lord. [1081]

*The Lord:* I do not say that all [1082]  
 brahmins and anchorites  
 are mewed in birth and eld  
 'Safe o'er the Flood' are they  
 who sense-impressions scout,  
 scout works and ritual  
 (and whatsoever else),  
 plumb Cravings, Cankers shed.

*Nanda* It gladdens me to hear [1083]  
 sage Gotama extol  
 this state from life's stuff freed  
 Yes; 'o'er the Flood' are they  
 who sense-impressions scout,  
 scout works and ritual  
 (and whatsoever else),  
 plumb Cravings, Cankers shed.

#### Hemaka's Question (viii)

*Hemaka:* The only things I learned from those who taught [1084]  
 me, till I heard what Gotama proclaimed,  
 were hearsay origins and destinies,  
 —mere hearsay, fostering perplexities,  
 which failed to satisfy my heart within

Expound to me the Doctrine, sage, which roots [1085]  
 all Cravings out and teaches men to walk  
 in mindfulness, escaping worldly snares.

*The Lord:* Nirvāna's Way eternal will dispel [1086]  
 the hot pursuit on earth of mundane joys;

and they who, grasping this, have 'passed away' [1087]  
 while yet in mindfulness on earth they dwell,  
 —these sons of peace have done with worldly snares.



## TODEYYAMĀṆAVAPUCCHĀ (ix)

1. Yasmim kāmā na vasanti, tanhā yassa na vijjati, [1088]  
 (ucc-āyasmā Todeyyo)  
 kathamkathā ca yo tinno, vimokkho tassa kīḍiso?
2. Yasmim kāmā na vasanti, tanhā yassa na vijjati, [1089]  
 (Todeyyāti Bhagavā)  
 kathamkathā ca yo tinno, vimokkho tassa nāparo.
3. Nirāsaso so uda āsasāno? [1090]  
 Paññānavā so uda paññakappī?  
 Munim aham, Sakka, yathā vijaññam,  
 tam me viyācikkha, samantacakkhu.
4. Nirāsaso so, na so āsasāno, [1091]  
 paññānavā so, na ca paññakappī;  
 —evam pi, Todeyya, munim vijāna  
 akiñcanaṃ kāmabhava asattan ti.

## KAPPAMĀṆAVAPUCCHĀ (x)

1. Majjhe sarasmim tittthatam (ucc-āyasmā Kappo) [1092]  
 oghe jāte mahabbhaye  
 jarāmaccuparetānam dīpam pabrūhi, mārisa,  
 tvaṇ ca me dīpam akkhāhi yatha-y-idaṃ nāparam siyā
2. Majjhe sarasmim tittthatam (Kappāti Bhagavā) [1093]  
 oghe jāte mahabbhaye  
 jarāmaccuparetānam dīpam pabrūmi, Kappa, te;
- 3 —akiñcanaṃ anādānam etaṃ dīpaṃ anāparam; [1094]  
 'Nibbānam' iti nam brūmi jarāmaccuparikkhayaṃ.

**Todeyya's Question (ix)**

*Todeyya.* If appetites no longer dwell within, [1088]  
 if Cravings ne'er arise nor doubts persist,  
 —say, what Release has such a man attained?

*The Lord.* If appetites no longer dwell within, [1089]  
 if Cravings ne'er arise nor doubts persist,  
 —final Release has such a man attained.

*Todeyya* Longs he for anything? [1090]  
 Or are all longings dead?  
 Has he won lore? Or must  
 he still amass fresh lore?  
 All-seeing Sákyañ,  
 answer me this, that I  
 may recognize 'a sage'.

*The Lord:* He longs for nothing now; [1091]  
 all longings now are dead.  
 All lore is won, nor need  
 he still amass fresh lore  
 By this too recognize  
 'a sage',—that what he was  
 has passed away, and now  
 he stands beyond the reach  
 of pleasures and rebirth.

**Kappa's Question (x)**

*Kappa.* Reveal to those whom fearsome tides surround, [1092]  
 reveal to those forspent with eld and death,  
 an island citadel. Point out to me  
 an island where all this will be no more

*The Lord:* Kappa, for those whom fearsome tides surround, [1093]  
 for those forspent with eld, forspent with death,  
 an island citadel exists (say I)

Nirvāna is that island's name; and there [1094]  
 the old has passed away and nothing fresh  
 can lodgment find; no more come death and eld.

- 4 Etad aññāya ye satā ditthadhammābhiniibbutā,  
na te Māravasānugā, na te Mārassa paddhagū ti. [1095]

## JATUKANNIMĀNAVAPUCCHĀ (xi)

1. Sutvān' aham Vīram akāmakāmim [1096]  
(*ucc-āyasmā Jatukannī*)  
oghātigarāṇ putthuraṇ akāmam āgamaṇ.  
Santipadam brūhi, sahājanetta,  
yathātaccham, Bhagavā, brūhi me tam,
2. Bhagavā hi kāme abhūbhuyya iriyati, [1097]  
Ādicco va paṭhaviṇ teji tejasā,  
parittapaññassa me, bhūripañña,  
ācikkha Dhammam yam aham vijaññaṇ  
jātiyarāya idha vipphāṇam.
- 3 Kāmesu vinaya gedham, nekkhammam datthu khemato, [1098]  
(*Jatukannīti Bhagavā*)  
uggahītam nirattam vā mā te vijjutta kiñcanam
4. Yam pubbe taṃ visosehi, pacchā te māhu kiñcanam; [1099]  
majjhe ce no gahessasi, upasanto carissasi.
- 5 Sabbaso nāmarūpasmim vītagedhassa, brāhmaṇa, [1100]  
āsavā 'ssa na vijjanti yehi maccuvasam vaje ti.

## BHADRĀVUDHAMĀNAVAPUCCHĀ (xii)

1. Okañjaham taṇhacchīdam anejaṇ [1101]  
(*ucc-āyasmā Bhadrāvudho*)  
nandiñjaham oghatinnam vimuttam  
kappañjaham abhuyāce sumedham;  
sutvāna nāgassa apanamissanti ito

And they who, grasping this, have 'passed away'  
while yet in mindfulness on earth they dwell,  
are not the thralls of Māra, nor his slaves.

[1095]

### Jatukannī's Question (xi)

*Jatukannī*. News of a 'Victor', dead  
to appetites, and safe  
beyond this welter, brings  
me here to beg the Lord  
(on whom omniscience  
flashed sudden and entire)  
to shew the way of Peace

[1096]

For, as the sunlight dominates  
the earth, so moves the sov'ran Lord  
to dominate o'er appetites.

[1097]

Sage, teach my ignorance  
thy Truth, that I on earth  
may slough mortality

*The Lord* Get rid of appetite for pleasure's gauds;  
peace in Renunciation find, let nought  
find lodgment, nought require to be expelled.

[1098]

Consume to ashes past iniquities,  
thereafter let no fresh defilement grow,  
if—meantime—thou contract no current guilt,  
thy feet shall tread the tranquil path of Peace

[1099]

If, brahmin, Personality has lost  
its fascination, Cankers never rise  
to bind man thrall and vassal unto Death.

[1100]

### Bhadrāvudha's Question (xii)

*Bhadrāvudha*: I pray the Lord who left  
his home and Cravings quenched,  
who scorned delights, who crossed  
the Flood, and in Release  
shed Time, and wisdom found!  
We wait an utterance,  
great saint, ere we depart

[1101]

2. nānā janā janapadehi sangatā, [1102]  
 tava, Vira, vākyam abhikaṁkhamānā  
 Tesam tuvaṁ sādhu viyākarohi,  
 tathā hi te vidito esa dhammo
3. Ādānatanham vinayetha sabbam [1103]  
*(Bhadrāvudhātī Bhagavā)*  
 uddham adho tīriyañ cāpi majjhe  
 Yam yam hi lokasmim upēdiyanti,  
 ten' eva Māro anveti jantum.
- 4 Tasmā pajānam na upādiyetha [1104]  
 bhikkhu sato kiñcanam sabbaloke,  
 ādānasatte iti pekkhamāno  
 pajarū imarū maccudheyye vīsattan ti.

## UDAYAMĀNAVAPUCCHĀ (xiii)

1. Jhāyīm virajam āsīnam katakiccānānāsavam [1105]  
*(icc-āyasmā Udayo)*  
 pāraguṁ sabbadhammānam atthi pañhena āgamam.  
 aññāvīmokkham pabrūhi, aviṇṇya pabhedanam.
2. Pahānam kāmacchandānam domanassāna' cūbhayam, [1106]  
*(Udayātī Bhagavā)*  
 thīnassa ca panūdanam, kukkucānam nivāraṇam,
3. upekkhāsatisamsuddham dhammatakkapurejavarū, [1107]  
 —aññāvīmokkham pabrūmi aviṇṇya pabhedanam.
4. Kim-su-saṁyojano loko? Kim su tassa vicāraṇam? [1108]  
 Ki' ss' assa vipphānena nibbānam iti vuccati?
- 5 Nandisaṁyojano loko; vitakk' assa vicāranā; [1109]  
 tanhāya vipphānena nibbānam iti vuccati.
- 6 Katham satassa carato viññānam uparujhati? [1110]  
 Bhagavantam putthum āgamma tam sunoma vaco tava
- 7 Ajjhatañ ca bahiddhā ca vedanam nābhūnandato [1111]  
 evarū satassa carato viññānam uparujhatīti.

who come from divers lands [1102]  
 to hear the Victor's words  
 Make all things clear, since clear  
 this Doctrine is to thee

*The Lord.* Shed Cravings to acquire [1103]  
 aught here, or anywhere;  
 what men assimilate  
 brings Māra close at heel.

So, realizing this, [1104]  
 let mindful Almsmen cleave  
 to nothing in this world,  
 but view as "Cravings' slaves"  
 mankind in Māra's toils.

#### Udaya's Question (xiii)

*Udaya.* To him who stainless sits in Reverie, [1105]  
 with task fulfilled, with Cankers gone, and versed  
 in ev'ry mental state, I come to ask  
 this question—Tell me how can ignorance  
 be quenched, till Knowledge brings Deliverance.

*The Lord.* It comes from shedding appetite for joys [1106]  
 and griefs, from quelling Crassness of the mind,  
 from stoutly keeping evil deeds at bay,  
 it comes (say I) with poise and watchfulness, [1107]  
 it follows in the train of thinking right.

*Udaya* What fetters, what explores, the world around? [1108]  
 What must be dropped before 'Nirvāna' comes?

*The Lord* Joys fetter, thought explores, the world around, [1109]  
 Cravings must cease before 'Nirvāna' comes

*Udaya.* How must man walk in watchful mindfulness [1110]  
 to dissipate the heritage of mind?  
 —We come to ask the Lord to tell us that

*The Lord* Till feelings—only bred, or from without— [1111]  
 have ceased to fill the heart with wonted joy,  
 —on must man walk in watchful mindfulness  
 to dissipate the heritage of mind.

## POSĀLAMĀNAVAPUCCHĀ (xiv)

1. Yo atītam ādisatī anejo chinnaśamsayo, [1112]  
 (ucc-āyasmā Posālo)  
 pāragum sabbadhammānam atthi pañhena āgamam —
2. Vibhūtarūpasaññissa sabbakāyappahāyino [1113]  
 ajjhatañ ca bahiddhā ca 'Na 'tthi kiñcīti' passato,  
 ñānam Sakkānupucchāmi: Katham neyyo tathāvidho?
3. Viññānatthitīyo sabbā (Posālāti Bhagavā) [1114]  
 abhijānam, Tathāgato  
 tittthantam enam jānāti: Vimuttam tapparāyanam.
4. Ākiñcaññasambhavam ñatvā: Nandī samyojanam itī, [1115]  
 evam etam abhiññāya tato tattha vipassatī.  
 Etam ñānam tatham tassa Brāhmanassa vusīmato ti.

## MOGHARĀJAMĀNAVAPUCCHĀ (xv)

1. Dvāham Sakkam apucchissam, na me vyākāsi cakkhumā. [1116]  
 (ucc-āyasmā Mogharājā)  
 Yāvatatīyañ ca devīsi vyākarotīti me sutam.
2. Ayañ loko paro loko brahmaloko sadevako; [1117]  
 dīṭṭhun te nābhijānāmi Gotamassa yasassino.
3. Evañ abhikkantadassāvim atthi pañhena āgamam:— [1118]  
 Katham lokam avekkhantam Maccurājā na passatī?
4. Suññato lokam avekkhassu, Mogharāja, sadā sato [1119]  
 attānuditthim ūhacca;—evam maccutaro sīyā,  
 evañ lokam avekkhantam Maccurājā na passatīti

**Posāla's Question (xiv)**

*Posāla* I come to question him who reads the past, [1112]  
 who yearns for nothing, entertains no doubts,  
 and sounds the depths of ev'ry mental state

I ask thee, Sākyán, what lore is his [1113]  
 who scans the Formless, disregards mere Form,  
 and finds—within, without—just Nothingness.  
 I ask —Can such a man go further still?

*The Lord.* Through comprehending each and ev'ry stage [1114]  
 which mind's accumulations reach, He knows  
 (who 'found the Truth'), the stage attained by him  
 you cite and what Release his stage ensures.

Your Brahmin who has greatly lived, has grasped [1115]  
 from whence proceeds the sense of Nothingness,  
 and comprehended joys as 'binding chains',  
 —Such knowledge true your Brahmin has achieved.

**Mogharāja's Question (xv)**

*Mogharāja:* Twice have I asked thee, Sākyán, yet got [1116]  
 no answer. 'But the third time' (rumour says)  
 'the godlike sage at last vouchsafes reply.'

Thy views of this and other worlds and skies [1117]  
 I know not, Gotama, but hither come

to ask of thee, thou sage supreme, the way [1118]  
 to view the world, to be unseen by Death.

*The Lord.* Then never cease to view the world as void, [1119]  
 abjuring 'Personality', till Death  
 be overthrown, and thou by him unseen.





**Pingiya's Question (xvi)**

*Pingiya* Worn out am I and frail, [1120]  
 squalid to view, purblind,  
 and hard my hearing grows.  
 Lest I in folly die,  
 teach me on earth to learn  
 how birth and eld to end.

*The Lord* In view of th' havoc wrought [1121]  
 in men by things of sense  
 (senses plague heedless men!),  
 take heed to scout them all  
 and so escape rebirth.

*Pingiya* Ten realms there are in all.— [1122]  
 above, beneath; north, south,  
 east, west, and four between;  
 in none of these has aught  
 escaped thy mind or ken!  
 Teach me on earth to learn  
 how birth and eld to end.

*The Lord* Observing Craving's slaves [1123]  
 harassed and spent with eld,  
 take heed, O Pingiya,  
 and diligently seek  
 to root all Craving out  
 and so escape rebirth.

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Thus spoke the Lord as he was dwelling among the people of Magadha at Rock-Shrine, when, in response to the train of sixteen brahmins, he answered all their successive questions. Anyone who, comprehending the import of each several question and the Doctrine involved, walks conformably to the plenitude of the Doctrine, will assuredly pass beyond death and eld. For such states of mind 'conduct to the shore beyond', and therefore this exposition of Doctrine is styled—'The Way Across'.

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Came Ājitá and Tissa Météyyá [1124]  
 and Púṇṇaká and kindly Mététagú,  
 with Ūpasīva, Nanda, Dhótaká.

2. Todeyya-Kappā dubhayo, Jatukanni ca pandito, [1125]  
 Bhadrāvudho, Udayo ca, Posālo cāpi brāhmano,  
 Mogharājā ca medhāvī, Pingryo ca mahā isi,
3. —ete Buddham upāgañchum sampannacaranam ism, [1126]  
 pucchantā nipune pañhe Buddhasettham upāgamum
4. Tesam Buddho vyākāsi pañhe puttho yathātatham; [1127]  
 pañhānam veyyākaranena tosesi brāhmane Munī.
5. Te tosītā cakkhumatā Buddhen' Ādiccabandhunā [1128]  
 brahmacariyam acarimsu varapaññiassa santike.
6. Ekamekassa pañhassa yathā Buddhena desitam [1129]  
 tathā yo patipajjeyya, gacche pāram apārato,
7. apārā pāram gaccheyya bhāvento maggam uttamam [1130]  
 Maggo so pārangamanāya, tasmā 'Pārāyanam' itī.

---

8. Pārāyanam anugāyissam; (*ucc-āyasmā Pingryo*) [1131]  
 yathā addakkhū tathā akkhāsi vimalo bhūrimedhaso  
 nikkāmo nibbano Nāgo. Kissa hetu musā bhaṇe'

9. Pahīnamalamohassa mānamakkhappahāyino [1132]  
 handāhaṃ kittayissāmi gīram vannūpasamhitaṃ:—

10. Tāmonudo Buddho samantacakkhu [1133]  
 lokantagū sabbabhavātivatto  
 anāsavo sabbadukkhappahīno  
 Saccavhayo, brahme, upāsito me.

11. Dījo yathā kubbanakam pahāya [1134]  
 bahupphalam kānanam āvaseyya,  
 evaṃ p' ahaṃ appadasse pahāya  
 mahodadhiṃ hamsor iv' ajjhapatto

and Hémaká, Todéyya, Káppa too, [1125]  
 the learned Jatukannī, Ūdayá,  
 Bhadrāvudhá, the brahmin Pósalá,  
 quick Mógharājā, Píngiyá the sage.

These came to Buddha, blameless sage, and asked [1126]  
 their searching questions of the matchless Lord,

who answer'd all they asked with words of truth [1127]  
 which satisfied those brahmans in their quest

And, being satisfied, they all embraced [1128]  
 the higher life as followers convinced  
 of that all-seeing Kinsman of the Sun,  
 Lord of Enlightenment, supreme in Lore.

Now, whoso walks as Buddha's answers teach, [1129]  
 shall win Across and gain the Shore Beyond,

—shall win across, along that Way of Ways [1130]  
 which guides men safely o'er the surge of life  
 and so is rightly styled 'the Way Across'.

---

[*Pingrya to Bāvari (on return)*]

'The Way Across' my lips shall now proclaim. [1131]  
 As he discerned it, so he set it forth,  
 —that spotless, wisest Lord, above delights  
 and yearnings Wherefore should he publish lies?

Come, let me tell the lovely utterance [1132]  
 of him whom crassness smurches not, nor pride  
 besets, nor foul hypocrisy invades —

The darkness he dispels, [1133]  
 —the Buddha, who sees all,  
 who plumbs the universe,  
 and overcomes rebirth,  
 in whom no Cankers dwell,  
 who triumphs o'er all Ill  
 Brahmin, I serve 'Truth's Lord'.

As birds desert the brake [1134]  
 for woodlands bountiful,  
 so I quit teachers blind  
 and, like the swan, have gained  
 the ocean's amplitude.

12. Ye 'me pubbe viyākamsu huram Gotamasāsanā [1135]  
—icc-āsi, itī bhavissatī—sabban tam itihīham,  
sabban tam takkavaḍḍhanam .
- 13 Eko tamanudāsīno jātimā so pabhamkaro [1136]  
Gotamo bhūripaṇṇāno, Gotamo bhūrimedhaso,
- 14 yo me dhammam adesesi sanditthukam akālikam [1137]  
tanhakkhayam anītikam yassa na 'tthi upamā kvaci
- 15 Kīn nu tamhā vipavasasi muhuttam apī, Pīngiya, [1138]  
Gotamā bhūripaṇṇānā, Gotamā bhūrimedhasā,
- 16 yo te dhammaṃ adesesi sanditthukam akālikam [1139]  
tanhakkhayam anītikam yassa na 'tthi upamā kvaci?
- 17 Nāham tamhā vipavasāmi muhattam apī, brāhmaṇa, [1140]  
Gotamā bhūripaṇṇānā, Gotamā bhūrimedhasā,
- 18 yo me dhammam adesesi sanditthukam akālikam [1141]  
tanhakkhayam anītikam yassa na 'tthi upamā kvaci.
19. Passāmi naṃ manasā cakkhunā va [1142]  
rattindivam, brāhmaṇa, appamatto;  
namassamāno vivasemi rattaṃ;  
—ten' eva maññāmi avippavāsam.
20. Saddhā ca pīti ca mano satī ca [1143]  
nāpenti me Gotamasāsanamhā;  
yaṃ yaṃ dīsam vajati bhūripaṇṇo,  
sa tena ten' eva nato 'ham asmi.
21. Jinnassa me dubbalathāmakassa [1144]  
ten' eva kāyo na pareti tattha.  
Samkappayattāya vajāmi niccam.  
Mano hi me, brāhmaṇa, tena yutto.

The only things I learned from those who taught [1135]  
 me, ere I heard what Gotama proclaimed,  
 were hearsay origins and destinies,  
 —mere hearsay, fostering perplexities

As in lone splendour shines a matchless gem, [1136]  
 dispelling darkness, spreading light around,  
 —so shines th' abounding lore of Gotama  
 and his abounding wit to comprehend.

From him I learn'd his Doctrine,—potent here [1137]  
 and now, yet outside time—which, utterly  
 destroying Cravings, brings man saving health,  
 —that peerless Doctrine without counierpart.

*Bāvari* Why then absent yourself one moment's space [1138]  
 from Gotama's abounding wit and lore,

from whom you learn'd his Doctrine,—potent here [1139]  
 and now, yet outside time—which, utterly  
 destroying Cravings, brings man saving health,  
 —that peerless Doctrine, without counterpart?

*Pīngiyā* I am not absent, sir, one moment's space [1140]  
 from Gotama's abounding wit and lore,

from whom I learn'd his Doctrine,—potent here [1141]  
 and now, yet outside time—which, utterly  
 destroying Cravings, brings man saving health,  
 —that peerless Doctrine, without counterpart.

My mind has eyes to see [1142]  
 him, brahmin, night and day;  
 in lauding him I spend  
 my nights, and never seem  
 from him to be away.

His teachings still engage [1143]  
 faith, zest, mind, vigilance,  
 and wheresoe'er he turns,  
 I too am thither drawn.

Worn out and frail am I, [1144]  
 so that my body fails  
 to hasten thither where  
 my thoughts consort with him  
 to whom my mind cleaves fast.

22. Panke sayāno pariphandamāno [1145]  
 dīpā dīpaṃ upallavim.  
 Ath' addasāsīm Sambuddham oghatinnam anāsavam.
- 
23. Yathā ahu Vakkali muttasaddho [1146]  
 Bhadrāvudho Ālavī-Gotamo ca,  
 evam eva tvam pi pamuñcassu saddham  
 gamissasī tvam, Pīṅgiya, maccudheyyapāram
24. Esa bhiyyo pasīdāmi sutvāna munino vaco. [1147]  
 Vivatacchado Sambuddho akhilo paṭibhānavā
25. adhideve abhiññāya sabbaṃ vedī parovaram, [1148]  
 pañhān' antakaro Satthā kankhīnam paṭijānataṃ.
26. Asamhīraṃ asamkappaṃ yassa na 'tthi upamā kvaci [1149]  
 addhā gamissāmi, na m' ettha kankhā  
 —Evaṃ maṃ dhārehi adhimuttacittan ti.

As through life's sloughs from knoll  
to knoll I flounder'd on,  
mine eyes beheld the Lord  
of All-Enlightenment,  
in whom no Cankers dwell,  
who found the 'Way Across'.

[1145]

*The Lord.* As trust saved Vakkali,  
and saved Bhadrāvudha,  
as trust saved Ālavi,  
so Pingiya, evince  
an equal trust, and thou  
shalt pass beyond the grisly realms of Death.

[1146]

*Pingiya.* My gladness grows the greater as I hear  
the sage's words The All-Enlighten'd Lord  
has stripped away the veil from things, his mind  
is all-embracing, ready-witted, sure

[1147]

Clear vision into things sublime has brought  
things great and small within the Master's ken  
He solves all doubts, till doubters doubt no more

[1148]

To th' unsurpassable, th' unchangeable,  
which has no counterpart, assuredly  
I shall attain; no doubt of this have I.  
Account me, Lord, as winning this Release.

[1149]

THE END





## I

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DESCRIPTIVE LIST  
OF THE  
HARVARD ORIENTAL SERIES

Advertising Pages, giving the titles of the volumes of the  
Series, and of some other works concerning India which  
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The Harvard University Press

PREFATORY NOTE

THE HARVARD ORIENTAL SERIES was founded in 1891. It aims to make available for us people of the West the incomparable lessons which (if we be wise enough to maintain the teachable habit of mind) the Wise Men of the East can teach us. These lessons concern mutual good will as between persons and nations, repose of spirit by the overcoming of ill will and worry and hurry, moderation of our desires, the simple life, and above all, the search after God, and the realization — whether by reasoning or by faith — of the divine immanence.

Buddha (563-483 B.C.) was the greatest teacher of pre-Christian Asia. His precepts and example have been or are an untold blessing to India and Ceylon and the Far East. The West and the Far East have now become near neighbors. From the responsibilities and the consequent results of such neighborhood there is no escape. Already, across the Pacific, there is at work an interchange of mighty influences that will affect profoundly, for better, for worse, the politics and literature and philosophy and religion and morals of both East and West, in short, the habits of mind of both hemispheres.

The first league of nations, we are told, was the International Telegraphic Union (1865); and the second was the Universal Postal Union. A concrete example, say of a universal tariff

truce, if strikingly successful, might prove to be the most effective possible world-lesson. Such agencies of world-progress, involving for each member a partial surrender of individual freedom, are now many and various. Their logical outcome is a League of All Nations and a World Court and the outlawry of war. To make such outlawry effective, mutual distrust and fear must give way to a pervading spirit of good will.

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 Bhava-bhuti's Later Rama-history, Part 1, English, volume 21  
 Bhava-bhuti's Later Rama-history, Part 2, Sanskrit, Prakrit, volume 22\*  
 Bhava-bhuti's, Later Rama-history, Part 3, text-criticism etc, volume 23\*

\* Of the above-listed forty volumes, nine are marked with a star to show that they are not yet actually issued. But of those nine, not less than seven have a good chance of being soon issued, for each of the seven is all or nearly all, in type or printed. The seven volumes are three of Rig-Veda, two of Buddha-ghosa, one of Indian Epigrams, and one (Part 2, text) of the Rama-play. — Thus, happily, there remain only two volumes of less assured future: they are Part 3 of the Rama-play, and the Rig-Veda Index.

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public marks of confidence in the Series, the Harvard University Press, as its official Publisher and in these advertising-pages, would mention the following

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A masterpiece, as to language and style and metrical form, of Buddhist literature of the Northern Canon By the Honorable (ārya) Ćūra Stories used as homilies in old Buddhist monasteries Editio princeps Kern (1833-1917), long the honored Dean of the Dutch Orientalists, thought that Ćūra flourished not far from 600 A D , or earlier English translation by Speyer, London, 1895, Frowde

**Volume 2** *Sāṅkhya-Pravachana-Bhāṣhya*, or Commentary on the Exposition of the Sāṅkhya philosophy By Viṣṇāna-Bhikṣhu Edited in Sanskrit [Roman letters] by Professor RICHARD GARBE, University of Tübingen, Germany 1895 Pages, 210 Royal 8° *Out of print*

Sāṅkhya is dualistic It recognizes souls and primeval matter, but not God Viṣṇāna, however, is a pronounced theist But in spite of his distortions of the original system, his Commentary (about 1550 A D ) is the fullest source that we have for a knowledge of the Sāṅkhya system, and one of the most important (Garbe's Preface) Garbe studied the whole work with Bhāgavata Āchārya in Benares German translation by Garbe, Leipzig, 1889, Brockhaus Partial English version in J R Ballantyne's *The Sāṅkhya Aphorisms of Kapila*, London, 1885, Trubner

**Volume 3** *Buddhism in Translations* Passages selected from the Buddhist sacred books, and translated from the original Pāli into English, by HENRY CLARKE WARREN, late of Cambridge, Massachusetts 1896 Eighth issue, 1922 Pages, 522 Royal 8° Price, \$3 Of Warren's Buddhism, a seventh issue, abridged, giving the Life of Buddha, for circulation in India, was published in 1922 Pages, 173 Strong paper covers Royal 8° Price, \$1 — The Warren Memorial (see below) was also reprinted in both the seventh and eighth issues

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The life of Henry Warren as a scholar is memorable in the annals of American learning. A brief memorial of his life and public services is appended to volume 30 of this Series, of which he was joint-founder It is also issued with the Descriptive List of this Series (see above, page 1). The List may be had, free, upon application to the Harvard University Press

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at the University of Christiania, Norway, and Epigraphist to the Government of India. — And translated into English with introduction and notes, by C R LANMAN 1901 Pages, 318 Royal 8° Price, \$5

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**Volumes 5 and 6** *Bṛhad-Devatā* (attributed to Cāunaka), a summary of the deities and myths of the R̥g-Veda Critically edited in the original Sanskrit [Nāgarī letters], with an introduction and seven appendices [volume 5], and translated into English with critical and illustrative notes [volume 6], by Professor ARTHUR ANTHONY MACDONELL, University of Oxford 1904 Pages, 234 + 350 = 584 Royal 8° Not sold separately Price, \$7 50

The Great-Deity (-book), "hardly later than 400 B C," is one of the oldest books ancillary to the R̥g-Veda It includes very ancient epic material so the story of Urvagī, the nymph that loved a mortal (whence Kāldāsa's great drama, *Urvagī*) The text is edited in a way that meets the most rigorous demands of exact philological criticism The typographic presentation of text, version, and notes (critical and expository) is a model of convenience

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The *Atharva-Veda* is, next after the R̥g-Veda, the most important of the oldest texts of India Whitney (1827–1894) was the most eminent American philologist of his century, and these monumental volumes form the crowning achievement of his life-long labors as an Indianist For his translation, he expressly disclaims finality, but his austere self-restraint, resisting all allurements of fanciful interpretation, makes of his version, when taken with his critical and exegetical commentary, the sure point of departure for future study of this Veda and for its final comprehension

The text-critical notes form the most important single item of the work These give the various readings of the "authorities" The term "authorities" includes not only manuscripts (of Europe, India, Kashmir), but also living reciters (the Hindu equivalents, and in some respects the superiors, of manuscripts), and, in addition, the corresponding (and often variant) passages of the other Vedas Whitney gives also the data of the scholiast as to authorship and divinity and meter of each stanza, extracts from the ancillary literature concerning ritual and exegesis, and a literal translation Version and Comment proceed *pari passu* Prefixed is an elaborate historical and critical introduction, and a sketch of Whitney's life, with a noble medallion portrait A leaf of the birch-bark ms from Kashmir is beautifully reproduced in color The typography is strikingly clear

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A play of such variety, humor, and swift-moving action, that it has often been pro-

duced on the modern stage Version, true and spirited "The champagne has been decanted, and has not lost its fizz" Noble typography (Merrymount Press) Most books of this Series are technical This one, like Warren's *Buddhism*, may be happily chosen as a gift-book

**Volume 10 Vedic Concordance** being an alphabetic index to every line of every stanza of the published Vedic literature and to the liturgical formulas thereof, that is, an index [in Roman letters] to the Vedic mantras, together with an account of their variations in the different Vedic books By Professor MAURICE BLOOMFIELD, of the Johns Hopkins University, Baltimore 1906 Pages, 1102 Royal 4° Price, \$25

The Vedas are, in general, the oldest extant records of the antiquity of India, and indeed of Indo-European antiquity They are the sacred books of the oldest religion of the Hindus They represent parts of a mass of traditional material, current in the various schools of Vedic learning, and handed down from teacher to pupil by word of mouth What was originally one and the same stanza, appears in the texts of the various schools in more or less varying forms The variations are often such as appear in the varying forms of popular ballads or of church hymns Thus it happens that the texts of these different Vedic schools are often virtually related to each other and to their presumable original, as are the several kindred manuscripts of (let us say) a Greek play to each other and to the archetype from which they are descended The comparison of these variant forms of a given text is often indispensable for ascertaining its original form and true meaning This comparison is just what the Concordance enables us easily to effect It is a tool of the very first importance for future editors and revisers and translators of Vedic texts

The Concordance covers nearly all the important published texts, and is in one single alphabetic arrangement and one single volume It is a royal quarto of over 1100 pages, of double columns, containing 125,000 lines or more For the lines of the Rig-Veda alone, about 40,000 entries are required The lines of the Atharva-Veda by themselves would require over 18,000 entries, but are often merged with those of their Rig-Veda correspondents No less than 119 texts have been drawn upon for contributions to the work

The book was printed (in the early years of the century) in a limited edition of 1000 copies, now half exhausted, and was printed, not from electrotype plates, but from type The expense in money alone, to say nothing of scholarly labor, was about seven thousand dollars. It is not likely that any publisher or scholar will soon undertake a new edition For many decades, doubtless, the work will maintain its value unimpaired, an enduring monument to the industry and learning and resolute will of Professor Bloomfield

**Volume 11 The Pañcha-tantra** a collection of ancient Hindu tales, in the recension (called Pañchākhyāṇaka, and dated 1199 A D) of the Jaina monk, Pūrṇa-bhadrā, critically edited in the original Sanskrit [in Nāgarī letters, and, for the sake of beginners, with word-division] by Dr JOHANNES HERTEL, Professor am königlichen Realgymnasium, Doebeln, Saxony 1908 Pages, 344 Royal 8°

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**Volume 14. The Pañchatantra** a collection of ancient Hindu tales, in its oldest recension, the Kashmīran, entitled Tantrākhyāṇika. The original Sanskrit text [in Nāgarī letters],

editio minor, reprinted from the critical editio major which was made for the Königlische Gesellschaft der Wissenschaften zu Göttingen, by Professor HERTEL 1915 Pages, 160 Royal 8° Price, \$4

For two thousand years and more, the tales of the Panchatantra have instructed and delighted the Hindus. The Panchatantra has exercised a greater influence than any other work of India upon the literature of the world. It was the Panchatantra that formed the basis of the studies of the immortal pioneer in the field of comparative literature, Theodor Benfey. His *Pantschatantra* laid the foundation of the scientific treatment of the history of the fable. From the Panchatantra there came the lost Pahlavi translation, among whose effluxes are some of the most famous books of south-western Asia and of Europe, the Arabic *Kalilah and Dimnah*, the *Directorium* of John of Capua (1270), the *Buch der Beispiele* (1483) in German of great vigor and beauty, — and so on, down to that gem of racy Tudor English, Sir Thomas North's translation of *Doni* (1570), reprinted by Joseph Jacobs, London, 1888.

Hertel gives us here one recension of known authorship and date (1199), and another, the Kashmirian, many centuries older. To volume 11, Lanman adds an essay on *The External of Indian Books*. Of the Kashmirian recension, Hertel made a German version (Berlin, 1909, Teubner). The typography of both editions is clear and beautiful. The confusing embossments of the stories (a second in the first, a third in the second, and so on) are disentangled in a most ingenious and simple way.

**Volume 15.** Bhāravi's poem *Kirātārjuniya*, or Arjuna's combat with the *Kirāta*. Translated from the original Sanskrit into German, and explained, by CARL CAPPELLER, Professor at the University of Jena. 1912. Pages, 232. Royal 8° Price, \$3.50.

The subject-matter is taken from the great epic of India, the *Mahā-Bhārata*. Like the *Ajax* of Sophocles as compared with the *Ajax* of Homer, this poem is an instructive example for the student of literary evolution or literary genetics. For centuries it has been acknowledged in India as one of the six *Mahā-kāvya*s or most distinguished specimens of artificial poetry, a masterpiece of its kind.

**Volume 16.** *Çakuntalā*, a Hindu drama by Kālidāsa. the Bengālī recension, critically edited in the original Sanskrit and Prākṛits by RICHARD FISCHER, late Professor of Sanskrit at the University of Berlin. 1922. Pages, 280. Royal 8° Price, \$5.

As descendants of Bhārata, the Hindus are called Bhāratans. Their "continent" is called Bhārata-varsha, and their great epic is called the Great Bhāratan (*Story or Fight*), *Mahā-Bhārata*. *Çakuntalā* is the mother of Bhārata, and the beautiful story of her birth and life is told in the Great Epic. This play is a dramatization of that story, and is the masterpiece of the literature of India.

In 1898, Fischer wrote "Es ist der sehnlichste Wunsch meines Lebens eine korrekte Ausgabe zu machen." His Prākṛit Grammar was off his hands in 1900. In 1902 he was called to the Berlin professorship. The six years of his tenancy were crowded with toil (finds from Chinese Turkestan, etc.). Then came the call to Calcutta, and, in 1908, his death at the threshold of India. Under many difficulties, the book (all but a couple of sheets) was printed at Stuttgart (Kohlhammer). Then came the world-conflagration. . . The printed sheets reached America November 28, 1923.

**Volume 17.** The Yoga-system of Patañjali, or the ancient Hindu doctrine of concentration of mind. Embracing the Mnemonic Rules, called *Yoga-sūtras*, of Patañjali, and the Comment, called *Yoga-bhāṣya*, attributed to Veda-Vyāsa, and the Explanation, called *Tattva-vācārādī*, of Vāchaspati-Miśra. Translated from the original Sanskrit by JAMES HAUGHTON WOODS, Professor of Philosophy in Harvard University. 1914. Second issue, 1927. Pages, 422. Royal 8° Price \$5.

Three works in one pair of covers The Rules are a set of mental pegs on which to hang the principles and precepts of a system which you must learn from the living teacher of your "school" The Comment is a reinvestiture of the skeleton of the Rules with the flesh and blood of comprehensible details And the Explanation is of course a commentary on the Comment The Comment is the oldest written systematic exposition of Yoga-doctrine in Sanskrit that we possess

Of the Hindu philosophies, by far the most important are the ancient dualism called Sāṅkhya, the monism of the Vedānta, and the Yoga-system Kāutilya, prime-minister of Chandragupta (300 B C), mentions Sāṅkhya and Yoga as current in his day But the elements of Yoga, rigorous austerities and control of the senses, are indefinitely antique, and are one of the oldest and most striking products of the Hindu mind and character

When one considers the floods of pseudo-scientific writing with which the propagandists of Indian "isms" in America have deluged us, one is the better prepared to appreciate the self-restraint of Dr Woods in keeping all that pertains to miracle-mongering and sensationalism in the background, and in devoting himself to the exposition of the spiritual and intellectual aspects of Yoga His work "continues the tradition of austere scholarship" which has, from the beginning, characterized the Harvard Oriental Series

**Volumes 18 and 19** The Veda of the Black Yajus School, entitled Tāttirīya Samhitā Translated from the original Sanskrit prose and verse, with a running commentary By ARTHUR BERTRIEDALE KEITH, D C L (Oxford), of the Inner Temple, Barrister-at-law, and of His Majesty's Colonial Office, sometime Acting Professor of Sanskrit at the University of Oxford, Author of 'Responsible Government in the Dominions' Volume 18, kāṇḍas I-III, volume 19, kāṇḍas IV-VII 1914 Pages, 464 + 374 = 838 Royal 8° Price, \$10 Not sold separately

The Rig-Veda holds unquestioned primacy in the sacred literature of the Hindus, but their greatest mediæval scholast on the Vedas, Sāyana, did not write his commentary on the Rig-Veda until after his commentary on the Yajur-Veda, because (as he expressly tells us) of the transcendent importance of the Yajur-Veda for the sacrifice The Yajur-Veda is the Veda of sacrificial formulas An accurate edition of the Tāttirīya-Samhitā was published in 1871-2 by Weber It waited nigh fifty years for a translator

For the difficult task of translation, no English or American Sanskritist was so well qualified by previous studies as Keith To it he has brought his wide and varied learning, and with such effectiveness as to produce a work, which, in spite of its large extent, is notable for its well-rounded completeness The entire text is translated The commentary runs *pari passu* with the version, embodies the gist of Sāyana's scholia, and is presented with the utmost typographical perspicuity An elaborate introduction is given, treating of the relation of this text to kindred texts, its contents, language, style, and date ('about 600 B C'), and the religious ritual of ancient India

**Volumes 20 and 24** Rig-Veda Repetitions. The repeated verses and distichs and stanzas of the Rig-Veda in systematic presentation and with critical discussion By MAURICE BLOOMFIELD, Professor of Sanskrit and Comparative Philology in the Johns Hopkins University, Baltimore 1916 Pages, 508 + 206 = 714 Royal 8° Not sold separately Price, \$10

Volume 20 contains Part 1 The repeated passages of the Rig-Veda, systematically presented in the order of the Rig-Veda, with critical comments and notes Volume 24 contains Part 2 Comments and classifications from metrical and lexical and grammatical points of view, and from the point of view of the themes and divinities of the repeated passages Also Part 3 Lists and indexes

The aim of this work is to help us to understand the oldest religious document of Indo-European antiquity. The arrangement of Part 1 enables the student to bring under his eye at one time all the passages that he needs to compare, and to do so with utmost ease and speed. The material of this work was, from a typographical point of view, exceedingly intractable. The result as a whole is a marvel of clarity and convenience.

This work is the first of the natural sequels to the late Professor Bloomfield's Vedic Concordance (see above, volume 10). Others, begun or planned by him, are in course of publication by Professor EDGERTON of Yale University. They are issued, under the title "Vedic Variants," by the University of Pennsylvania, Philadelphia.

**Volumes 21 and 22 and 23** *Rāma's Later History, or Uttara-Rāma-Charita*, an ancient Hindu drama by Bhavabhūti. Critically edited in the original Sanskrit and Prākṛit, with an introduction and English translation and notes and variants, etc. By SHRI PAD KRISHNA BELVALKAR, Graduate Student of Harvard University (Now, 1920, Professor of Sanskrit at Deccan College, Poona, India.)

Dr Belvalkar, when returning to India in 1914 from his studies at Harvard, shipped his manuscript-collations and other papers and his books by the German freighter, Fangturm. In August, 1914, the Fangturm was interned at the port of Palma, Balearic Islands. In 1919, she was released. In May, 1920, Dr Belvalkar recovered his papers.

Volume 21 was issued in 1915, complete.

Of volume 22, the first 92 pages, containing the text of the whole play, have been in print since January, 1915, awaiting for nigh eighteen years the recovery of the material for the rest of the book.

Of volume 23, the material included collation-sheets giving the readings of manuscripts from widely-separated parts of India, from Nepal to Madras, from Calcutta to Bombay. In spite of the generous assistance of His Majesty's Secretary of State for India in Council, the work of getting the loan of these mss. was so great that it seemed best not to try to do it again, but to await the release of the Fangturm. — There is hope now that volumes 22 and 23 may be issued.

**Volume 21** *Rāma's Later History. Part 1* Introduction and translation. (Prefixed is a convenient synoptic analysis of the play. The introduction treats of Bhavabhūti's life and date and works, and includes a summary of the Rāma-story as given by the Rāmāyana. Lanman adds an essay entitled 'A method for citing Sanskrit dramas'. The method is very simple and practical.) 1915. Royal 8°. Pages 190. Price, \$3.

**Volume 22.** *Rāma's Later History. Part 2* The text, with index, glossaries, etc. (This was printed at Bombay, with the exquisitely beautiful type, newly cast for this work, of Jāvaji's Nirṇaya Śāgara Press, and upon paper made expressly for this edition at the Wolvercote Mill of Oxford. Each Prākṛit speech is followed by the Sanskrit version in immediate sequence.) See above.

**Volume 23** *Rāma's Later History. Part 3* Explanatory and critical epilogue. (Critical account of the manuscripts. Running expository comment. The variant readings of the mss. The typographical 'make-up' of Comment and Variants into pages is such that they go *pari passu*. These epilegomena close with an essay on the two text-traditions of the play, a time-analysis, a note on the Hindu stage, etc.) See above.

**Volume 24** *Rig-Veda Repetitions. Parts 2 and 3* By Professor BLOOMFIELD. Described above, with volume 20.



**Volume 25** *Rig-Veda Brāhmaṇas: The Aitareya and Kausītaki Brāhmaṇas of the Rig-Veda*. Translated from the original Sanskrit By ARTHUR BERRIEDALE KEITH, D C L , D Litt , of the Inner Temple, Barrister-at-law, Regius Professor of Sanskrit and Comparative Philology at the University of Edinburgh 1920 Pages, 567 Royal 8° Price \$7 50

In August, 1915, this work was ready for printing In August, 1916, it was delivered to the Controller of the Oxford University Press In 1918, the Press had nigh 350 men at the war Of the older men who were left, many were busy with urgent war-work, such as a Report on Trench-fever for the American Expeditionary Force And when, after the armistice, the printing was resumed, the author was engrossed in the work of Lord Crewe's Committee on the Home Administration of Indian Affairs

The Vedic literature falls into three clearly sundered groups the Vedic hymns or Mantras, the Brāhmaṇas, 'the priestlies' or 'priestly (discourses)', and the Sūtras Keith thinks that the Aitareya is not later than 600 B C The plan of the work is like that of volumes 18-19 elaborate introduction, translation, running comment on the same page The skill of the priestly story-tellers is at its best in the splendid legend of Cunaḥcepa (threatened sacrifice of son by father cf Isaac, Iphigeneia, Phrixos) Despite the pseudo-profundity and puerility of the Brāhmaṇas, they are of genuine significance to the student of Hindu antiquity, social and religious And they are in fact the oldest Indo-European prose extant

**Volumes 26 and 27.** *Vikrama's Adventures, or The Thirty-two Tales of the Throne* A collection of stories about King Vikrama, as told by the Thirty-two Statuettes that supported his throne Edited in four different recensions of the Sanskrit original (Vikrama-charita or *Śinhāsana-dvātrīṅcakā*) and translated into English with an introduction, by FRANKLIN EDGERTON, Professor of Sanskrit at the University of Pennsylvania 1926 Pages, 372 + 384 = 756 Royal 8° Not sold separately Price, \$10

Vikrama's Adventures is one of the most famous story-books of mediæval India Vikrama is one of the most noted quasi-historical heroes of his times His magic throne, hidden upon his death, is discovered by a later king, Bhoja Each of the thirty-two (dvā-trīṅcat) statuettes that support his throne (*śinhāsana*) tells one story to Bhoja Hence the alternative title The theme of the tales is Vikrama, who is meant to serve as a kind of Hindu King Arthur, an example for real kings

Edgerton hopes that his work may prove suggestive as a model for students of comparative literature The text of each of the recensions (Southern, Metrical, Brief, Jam) is printed in horizontally parallel arrangement, so that the stories which correspond to each other in substance are given, each story in all four recensions, in immediate juxtaposition And the translation is treated in like manner Comparisons are thus facilitated to a degree never before attained in a work of this kind

From all this, Edgerton reconstructs, with some detail, and with reasonable certainty, the original work from which the current versions are derived Thus he presents in the form of a Composite Outline, the concrete solution of a problem in literary genetics

**Volumes 28 and 29 and 30** *Buddhist Legends*. Translated from the original Pālī text of the Dhammapada Commentary, by EUGENE WATSON BURLINGAME, Fellow of the American Academy of Arts and Sciences, sometime Harrison Fellow for Research at the University of Pennsylvania, and Johnston Scholar in Sanskrit at the Johns Hopkins University, and Lecturer on Pālī in Yale University 1921 Pages, 366 + 370 + 378 = 1114 Royal 8° Not sold separately. Price \$20.

Dhāmma-pada, or Way of Righteousness, is the name of one of the canonical books of the Buddhist Sacred Scriptures. It consists of 423 stanzas. These are reputed to be the very words of the Buddha himself. The Dhammapada Commentary, composed by an unknown author in Ceylon about 450 A.D., purports to tell the circumstances under which Buddha uttered each one of these stanzas. In telling them, it narrates 299 stories or legends. These stories are the preponderating element of the Commentary, and it is these which are here translated.

In style and substance the tales resemble those of the famous Jātaka Book, the Buddhist Acta Sanctorum, a counterpart of the Legends of the Christian Saints. And they present many parallels to well-known stories of mediæval literature, Oriental and European. For the comparative study of such parallels, Dr. Burlingame's Synopses, clear and brief, will prove a very great convenience. His vigorous diction suggests familiarity with such "wells of English undefyled" as the Bible and the Book of Common Prayer. The work gives a vivid picture of the every-day life of the ancient Buddhists — monks, nuns, lay disciples. It is thus, incidentally, an admirable preparative for the study of the more difficult Buddhist books in the original. As especially attractive stories may be cited: Lean Gotamī seeks mustard-seed to cure her dead child, Murder of Great Moggallāna, Buddha falsely accused by Chunchā, Visākhā, the Hell-pot. A critical and historical introduction is prefixed. At the end is an *intelligent* index, modeled after that of George Foot Moore's *History of Religions*.

In September, 1909, Mr. Burlingame came to Harvard University to pursue his studies with Mr. Lanman. It was at the suggestion of the latter that Mr. Burlingame undertook the task of translating into English the Dhammapada Commentary. He first made a table of contents of the work, giving the title of each story and the place of its occurrence in the Burmese text and also in the Cingalese text. He added an index to the titles, and an extremely good analysis of Books 1 to 4. This most useful preliminary work was formally presented to the American Academy of Arts and Sciences on December 8, 1909, by Mr. Lanman. The manuscript of the article was delivered February 5, 1910, and published soon after as pages 467-550 of volume 45 of the Proceedings of the Academy. The admirably elaborated manuscript of the entire translation of the Dhammapada Commentary was delivered by its author on January 10, 1917, just before the War.

**Volumes 31 and 32 The Religion and Philosophy of the Veda and Upanishads** By ARTHUR BERRIEDALE KEITH, D.C.L., D.Litt., of the Inner Temple, Barrister-at-Law, and of the Scottish Bar, Regius Professor of Sanskrit and Comparative Philology at the University of Edinburgh, formerly of the Colonial Office. 1925. Pages 332 + 380 = 712. Not sold separately. Royal 8°. Price \$10.

This work aims to deal objectively with Vedic religion and philosophy as distinctive manifestations of the *Indian genius*. Free use has indeed here been made of the light thrown on the development of Indian religion by modern studies of other religious origins and types. But the fundamental fact has been constantly borne in mind that the Vedic religion is a system *sui generis*, and that (no matter what it may share with other religions) the character of this *Vedic religion*, as revealed in the elaborate Vedic literature itself, is, and for us should be, throughout the whole exposition, the feature of prime importance.

Of all classes among the people of India, it was the Brahman class of whose genius the Vedic literature is the manifestation. From earlier and simpler beliefs, the Vedas have evolved a definite and strikingly individual system of deities and a unique conception of the relations of men with their gods. — Doubtless in other, non-Brahmanic, elements of the people of India, there existed beliefs and practices quite different from those

recorded in the Vedas, and more in keeping with what modern study rates as marks of a low order of civilization — But India is entitled to have her religion judged by the essential product of her highest intellects. Accordingly, in this work, the Vedic religion is presented essentially as it appears in the Vedas, and as it was no doubt felt by those responsible for these texts.

The philosophy of Vedic India, likewise, has been presented objectively, with full recognition of the fact that the Upanishads are the work of many minds, often in discord upon essentials, upon such final problems as being and non-being, birth and death, good and evil. To later thinkers of India, the Upanishads became sacred texts whose messages had to be brought into harmony. No attempt has been made to do this here. The author does not try to disguise the primitive character of much of this early thought, but on the other hand, fails not to point out the remarkable glimpses of a deep intuition into the problems of reality which the Upanishads do present. It is easy to overestimate these evidences of insight, but it is wrong to depreciate the intellectual achievement of some of these early Indian sages, or to deny their right to be set beside the great names of the pre-Socratic philosophy of Greece — Due regard has also been had to the evolution, from the unsystematic Upanishads, of the Indian philosophical systems.

Keith's treatise is disposed under five main parts: 1 the sources, 2 the gods and demons of the Veda, 3 the Vedic ritual, 4 the spirits of the dead, 5 the philosophy of the Veda. — The references to the great mass of modern books appurtenant to the Veda are so ample that this treatise may well serve as an adequate bibliography of its vast themes. The usefulness of the work is enhanced by two indexes (they fill about 100 columns), a General index and a Sanskrit index. — Of the whole, Professor Frederick William Thomas of Oxford (*Journal of Theological Studies*, 31 250) writes: "A treatise of such character and compass as in the case of an ordinary scholar might well be the crown of a life's work."

**Volumes 33 and 34 and 35** *The Veda of Praise, or R̥g-Veda*. Translated from the original Sanskrit into German, with a complete running Commentary. By KARL FRIEDRICH GELDNER, late Professor of Sanskrit at the University of Marburg in Hesse, Editor of the *Avesta or Sacred Books of the Parsees*. — Part One, Books 1 to 4, revised edition, Pages, about 500, Part Two, Books 5 to 8, Pages, 444, Part Three, Books 9 and 10, Pages, 412. Pages in all three Parts, about 1356. Royal 8°. Not sold separately. Price, \$20.

Geldner was born December 17, 1852 (not 1853!), and died, a little over 76 years old, early in 1929. In his twenty-first year, in 1873, he came to Tuebingen to be a pupil of Rudolph Roth, the greatest Occidental master of Vedic learning. Geldner's first book was *Siebenzig Lieder des R̥gveda*, uebersetzt von Karl Geldner und Adolf Kaegi. Mit Beiträgen von R. Roth, 1875. Forty-eight years later, in 1923, Part One of Geldner's *Der R̥gveda*, uebersetzt und erlaeutert, was issued. It was published under the auspices of the Gesellschaft der Wissenschaften zu Gottingen, and contains Books 1 to 4, pages 442.

In consequence of the World-war, the completion of this work seemed uncertain. The Gottingen Society graciously accepted the proposal that the Harvard Oriental Series should carry it through to the end. By 1928, the printing of Part Two, Books 5 to 8, and that of Part Three, Books 9 and 10, was finished. It remained to print a revised edition of Part One, Books 1 to 4. In spite of discouragements and obstacles, the printing of this revision was going on, when, early in 1929, Geldner suddenly died.

Whitney, the translator of the *Atharva-Veda*, as well as Geldner, were pupils of Roth. Both pupils devoted over fifty years of a busy life to the study and interpretation of the

**Vedas** The life of each was proved otherwise fruitful. Whitney's, notably by *The Century Dictionary*, an *Encyclopedic Lexicon of the English Language*, and Geldner's, notably by his edition of the *Avesta*. Both Vedic works, the *Atharva-Veda* and the *Rig-Veda*, may truly be said to have been on the stocks for over half a century. The issue of each was postponed by the author's death, — Whitney's for about a decade. It is reasonable to hope that Geldner's may appear in 1933.

**Volume 36** *Index to Geldner's Rig-Veda translated*. The plans of author and editor included a *Historical and Critical Epilogue*, to be issued, with an *Index to Parts One and Two and Three*, and as *Part Four*, volume 36 of this Series. To avoid further delay in the distribution of the translation, the *Index* will be treated as a *Supplement* to the translation, and completed as soon as is feasible.

**Volume 37** *Buddha's Teachings. Being the Sutta-Nipāṭa or Discourse-Collection*. Edited in the original Pali text, with an English version facing it. By LORD CHALMERS, G. C. B., Hon. D. Litt., Oxford. Sometime Governor of Ceylon. Sometime Master of Peterhouse, Cambridge University. 1932. Pages 326. Royal 8°. Price, \$5.

A word as to the English title of this volume from the publisher's point of view. For students of Pali and Buddhism, the traditional name, *Sutta-Nipāṭa*, is doubtless the best name by which to call the Pali work itself. But for the general reader, the title *Discourse-Collection* is far too vague to be useful. Accordingly, since the *suttas* or discourses are mostly didactic and pronounced by the Buddha, the difficulty is perhaps best met by calling the volume "*Buddha's Teachings, being the Sutta-Nipāṭa or Discourse-Collection*."

The *Jātaka* or stories of the Buddha's former births, translated from the Pali by various hands (complete in six vol's, 1895-1907), marks an epoch in Occidental studies of Buddhist literature. The first volume (stories 1-150) was done by Robert Chalmers of Oriel College, Oxford, a friend and pupil of Rhys Davids. — Three years later, continuing and completing Trenckner's edition of the Pali text of the *Majjhima-Nikāya* (vol. 1, 1888), Chalmers issued, in quick succession, in 1898, vol. 2, and, in 1899, vol. 3.

After long and distinguished public service, begun (1882) in Her Majesty's Treasury and covering some years as Governor of Ceylon, Lord Chalmers became, in 1924, Master of Peterhouse, the oldest of Cambridge Colleges (founded in 1284 by Hugo de Balsham, Bishop of Ely). The Master's experience in translating and editing Pali texts (*Jātaka*, *Majjhima*), his residence in Ceylon (where Buddhism is a living religion), and his command of the outcome of the work of his colleagues (notably the work of Rhys Davids, and "the illuminating labours of Mrs. Rhys Davids in interpreting philosophical terms and ideas"), — these are some of the elements of a rare equipment for the exceedingly hard and important task of translating Buddha's teachings as set forth in the *Suttas* or *Discourses* or *Dialogues* of the *Majjhima*. And for that task, the years of relative leisure in Peterhouse (1924-1931) offered the occasion. Lord Chalmers made those years signally fruitful by issuing, promptly, and again in quick succession (1926, 1927), the two volumes of his translation. To us moderns, the teachings of the *Majjhima* are strange in form and alien in substance. That substance is so thoroughly done into genuine English that the version has become a true rendering. We can understand it without comments and without knowing the original Pali. By cutting out the profuse and tiresome repetitions, the three volumes of the Pali have become two in the English. With Hesiod, we may say, The half is more than the whole, *ἡμιον πᾶνός*.

His Majjhima work ended, with unabated vigor Lord Chalmers turned to the editing and translating of Sutta-Nipāta. In his *Introduction* thereto, he states and weighs the facts that bear upon the age of certain parts of Sutta-Nipāta, to wit, The Way-across (book 5) and The Octads (book 4) and The Rhinoceros (Sutta 3 of book 1). These he deems "the earliest elements of our present canonical Sutta-Nipāta." For there exists a commentary, actually named Nid-desa or Ex-position, upon these "certain parts," which commentary was admitted into the Canon. And a commented text must be prior to its commentary, and is usually long prior. — Again, he holds that the narrative Suttas (1-2 of book 3), which tell of Gotama's renouncing the world and of his struggle with the Tempter, are clearly marked as primitive records by their straightforward simplicity and austere avoidance of fanciful embellishment. — Or again, for the age of some Suttas (1 12, 3 11, 4 16), he adduces the fact that they are cited in the Emperor Asoka's rock-inscriptions, of about 250 B.C.

But apart from their venerable antiquity, the Suttas of Sutta-Nipāta are of import also as Pali poetry. Take for example the dramatic scene (1 2) on some Indian Rio Grande (Mahi-tire), where Gotama, now a Buddha, meets and converts the brahmin herdsman named Wealthy. — The herdsman has worked hard and likes to tell that he is prosperous. The first two items of his boasting are that he's well-fed and well-housed. The first he expresses by the phrase 'Done is my rice,' *pakk-odano*. The Pali word *pakka*, 'cooked, done,' Anglo-Indian *pucka*, is common to this day in the senses 'well-done, substantial.' His meaning is 'Substantial is my food.' And for 'well-housed' he says 'My hut is snug with rain-tight thatch and cozy fire.' And adds, in smug defiance, 'So, if the heavens will, the storm may burst amain.' — Gotama gives the herdsman a Roland for his Oliver, and answers in quiet dignity, but with a pun of age-long fame, *a-kkodhano*, 'Without anger am I. My roof's aleak. The fires [of lust] are quenched. Let the storm burst.'

Herdsman Pakk-odano, Done is my broth = My food is drest  
Gotama A-kkodhano, None am I wroth = My mood is blest

And so on to the end, Gotama matches each wholesome joy of the layman's life with a higher joy of the spiritual quest. The storm bursts amain. The herdsman sees a new light.

The Sutta-Nipāta, taken on the whole, is the clearest extant picture of primitive Buddhism. The most practical of Buddha's Teachings is his doctrine of Goodwill. In one century or another this has proved an incalculable blessing to one people or another. So may it do again! Goodwill, beyond all else, is what the world needs just now.

**Volume 38** Indian Epigrams, done out of Sanskrit into English Verse. By CHARLES ROCKWELL LANMAN, Professor at Harvard University.

This is a small collection of Sanskrit epigrams, mostly done into English many years ago. They are such as the translator hoped and thought might prove acceptable as gifts to his friends. The Series, as a whole, consists mainly of books which are hard to study or even to read, and yet harder to write or even to edit. For the maker of a gift-book, near the end of his eighty-third year, — it is "Now or never."

**Volumes 39 and 40** Buddha-ghosa's Visuddhi-magga or Way of Salvation. Edited, in the original Pali, by the late Henry Clarke Warren, and revised by Dharma-ananda Kosambi. Pages 638. Royal 8°.

Buddha-ghosa flourished about 400 A.D. His *Way of Salvation* is an encyclopedia *raisonnée* of Buddhist Doctrine. There is a certain fitness in calling him the Saint

Augustine of India Both were men of majestic intellect and wide learning Both were authors of works which for fifteen hundred years have maintained for themselves, each in its sphere, a place of surpassing influence It is highly probable that Buddha-ghosa, at Great Minster in Ceylon, was composing the Visuddhi-magga at about the same time as that in which (413-428) Saint Augustine was writing *The City of God*

Warren (1854-1899) planned to publish a scholarly edition of the Pali text of the Visuddhi-magga, in English letters, with English translation, index of names, and so on — Accordingly, he had the text of the entire Visuddhi-magga copied out four times just as it stands in his four chief palm-leaf manuscripts, two Burmese and two Cingalese These copies were made on the type-writer, and in Roman characters The text of each manuscript was copied from beginning to end, in bits, each bit as long as the width of the paper would conveniently allow, the four corresponding bits of each manuscript in four horizontally parallel lines, and in the order B1, B2, C1, C2, and so on with the next bit Thus the readings of any given word form a short four-line vertical column This makes it very easy to collate the readings of the four different manuscripts and to note the points of agreement and disagreement — Moreover, he had prepared a type-written manuscript of the whole work which he hoped might serve as final copy for the printer And of the English translation he had made about one third, considerable portions having already appeared in his *Buddhism* — Buddha-ghosa makes constant reference to the Sacred Texts of Buddhism, quite after the manner of the Fathers of the Christian Church And of these quotations about one half had been identified by Warren in the extensive literature from which Buddha-ghosa drew

Shortly before Warren died, Lanman told him that he, Lanman, hoped and expected to take up the work on Buddha-ghosa's *Way of Salvation* and finish it "But," he added, "the obligation to Professor Whitney is the prior one" To "revise, bring nearer to completion, and edit" and issue Whitney's *Atharva-Veda* took much of Lanman's best working years, from Warren's death to the issue of the Whitney volumes in 1905 The general editorial conduct of the Harvard Oriental Series on the one hand, and on the other hand the work of finishing Buddha-ghosa's *Way*, — both these were for Lanman conflicting duties, too heavy perhaps for any one pair of shoulders

Meantime, Buddhist scholars of Siam and Burma and Ceylon had not been idle Their editions of Visuddhi-magga and appurtenant commentaries are in Asiatic letters The first edition of the text of Visuddhi-magga in English letters is that of Mrs C A F Rhys Davids On page ix of her *Foreword*, dated 1920, Mrs Davids, with the modesty and unselfishness of a nobly true scholar, speaks of all these works as "error-clearing helps" for "the great edition to which my collaborators and I shall have served as stepping-stones" And now, in his turn, Henry Warren, no less true and noble, would be the first to welcome as a stepping-stone this long-delayed issue of his own work, in the same spirit of unselfish and practical devotion to the ideals of the scholar

## THE HARVARD UNIVERSITY PRESS

publishes other works relating to India, as follows

**Sanskrit Reader** Text and Vocabulary and Notes By CHARLES ROCKWELL LANMAN, Wales Professor of Sanskrit at Harvard University Seventh issue, 1920 Royal 8° Pages, 430 Price, \$3

The Reader furnishes the text for 60 or 80 lessons, and with it the needed lexicon and notes The notes make constant reference to Whitney's Sanskrit Grammar see below These two volumes supply all that is strictly indispensable for the beginner The text is in the Oriental (Nāgarī) letters, but a transliteration of the first four pages in Roman letters is added The Reader is designed especially to meet the needs of those who have not the aid of a teacher

The text is chosen 1 from Classical Sanskrit works (Nala-story, fables of Hitopadeśa, "Manu's Laws"), and 2 from the Vedic literature (Rig-Veda hymns, Brāhmanas, Sūtras for wedding and burial) A literary-historical introduction is given for each kind of text The vocabulary is in Roman letters, and is elaborated with the utmost care Special heed is given to the development of the meanings (semantics pāda, foot, leg, leg of lamb, quarter, quarter of a four-lined stanza, line, line of a three-lined stanza), and also to the etymological cognates in English, Greek, and so on (ta-d, τῶ, ḍa-t tha-t, is-tu-d)

**Parts of Nala and Hitopadesha in English letters** Prepared by C R LANMAN 1889. Royal 8° Pages, 50 Price, 50 cents

A reprint of the first 44 pages of the Reader (see above), transliterated from the Oriental characters into English letters It corresponds page for page and line for line with its original, so that the references of the Vocabulary and Notes of the Reader apply exactly to this reprint With the Grammar and Reader and this reprint, the student is enabled to acquire a knowledge of the structure of the Sanskrit and to do some reading, without first learning the Oriental letters

**Sanskrit Grammar** including both the Classical language, and the older dialects of Veda and Brāhmana By WILLIAM DWIGHT WHITNEY, late Professor of Sanskrit at Yale University Fifth issue, 1923, of second edition, 1889 8° Pages, 578 Price, \$4.50

The greatest extant repository of the grammatical facts concerning the Sanskrit language A masterpiece of orderly arrangement Prefixed is a brief account of the literature of India

**Vedanta Philosophy.** Outline of the Vedanta system of philosophy according to Shankara By PAUL DEUSSEN Translated by JAMES H WOODS, Professor of Philosophy at Harvard University, and CATHARINE B RUNKLE of Cambridge, Massachusetts Second edition 1915 8° Pages, 56 Price, \$1

This book, a translation of the summary given by Deussen at the end of his monumental work, *Das System des Vedanta*, was first published in 1906 Since then, thanks to the learning and enthusiasm of Charles Johnston, the whole great work has been made accessible in an English version (Chicago, 1912, The Open Court Publishing Company) Nevertheless, the small book was so inexpensive and practical that a new edition was made in 1915 The summary, although brief and compact, is yet so lucid and adequate, — in short, so altogether admirable, that it is not likely soon to be superseded by a better exposition of what has been to untold millions at once a philosophy and a religion

## IN PREPARATION

**Sanskrit Grammar.** The essentials, in briefest form and for beginners, as to sounds and sound-changes and inflection. With an appendix of linguistic Comment, entirely separate from the Grammar, and drawn from English and Greek and Latin. By C. R. LANMAN. 1924. Royal 8°. Pages, about 50 + 50.

Of all the Indo-European languages, Sanskrit is incomparably well adapted as an elementary study for the purposes of mental discipline in general and of rigorous linguistic training in particular. The transparency of its structure is absolutely unique. The various elements — prefix, root, derivative suffix, inflectional ending — which in synthesis constitute the word, are easily made the subject of quick and certain analysis by the veriest beginner. Thus Sanskrit serves best to reveal the fundamental principles which underlie the structure of English, Greek, Latin, etc. For these have suffered linguistic erosion to such a degree that their original structural features are often no longer recognizable. The habit and power of alert observation and of linguistic reflection (such, for example, as shows you without reference to any book, the connection of *batch* with *bake*, of *fil-th* with *foul*, of *gris-t* with *grind*) are best won by the study of some foreign language. One single year of Sanskrit may, with proper books, be made so fruitful, that any intending Anglicist or Hellenist or Latinist may well hesitate to forego the unmatched opportunity which it offers for winning a habit and a power that shall enable him to tackle his English or his Greek or his Latin more vigorously and effectively.

For this purpose, the mastery of Oriental alphabets is of no use whatever. The inflections and sound-changes of Sanskrit are far less difficult than is commonly supposed, and are positively easy if you separate the difficulties of the language from those of the writing. Therefore this grammar prints all Sanskrit words in Roman letters. The use of Roman letters makes clear to the eye, instantly and without a word of comment, countless facts as to the structure and analysis of the forms. And by combining ingenious typographic arrangement with the use of Roman letters, it is possible to accomplish wonders for the visualizing memory.

The explanatory or illustrative matter, drawn from English, Greek, and Latin, will be found helpful and often entertaining. Thus palatalization (important in Sanskrit *k* becomes *ch*, *g* becomes *j*) is illustrated by *drink drench*, *hang hunge*, and so on. The section-numbers of the Comment correspond throughout with those of the Grammar, so that reference from the one to the other is 'automatic.'

**Bhāratan Readings.** Easy and interesting stories from the Mahā-Bhārata in the original Sanskrit. Printed in Roman letters, with a literal English version. By C. R. LANMAN.

These show to the beginner how exceedingly easy the easy epic texts are. They are chosen with common sense and good taste, and are purged of long-winded descriptive passages. They are in simple unstilted language, entertaining, full of swift-moving action and incident. Among them are the story of Çakuntalā (heroine of the masterpiece of the Hindu drama, and mother of Bhārata: see above, page 9), the Flood, the great Gambling-scene, the Night-scene on the Ganges (in which the fallen heroes come forth from the river and talk with the living), Vipulā (who restrains Ruchi from a lapse of virtue by hypnotizing her), the Man in the Pit (prototype of the famous mediæval allegory), Nalā and Damayantī (cut down from a thousand stanzas to a few hundred), and so on. To make easier and quicker the understanding of the text, each stanza is printed as four lines (not two), and the literal version is given in a parallel column.